

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES.
VOL. VII. NO. 1, 2. }

Boston, February 14, 1844.

WHOLE NO. 146.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, J. Litch, & S. Bliss, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

Dow & Jackson, Printers.

The Second Advent.

The following is an extract of a letter written by Mr. Miller to a friend of his, several years before he publicly avowed his faith in the doctrine of the Advent.

1. * Come, blessed Savior! nor let time delay
2. The sacred morn of that expected day,
3. When all the happy throng, the heavenly band,
4. Descending from above, "the spirit land;"
5. When the seventh trump its solemn blast shall sound,
6. And Gabriel's voice shall shake the solid ground.
7. Then sleeping myriads from their graves shall rise,
8. And meet their Savior in those nether skies;
9. While those who yet remain, by men oppress'd,
10. Will feel a sudden change and join the bless'd;
11. Where, in one chorus join'd, the song be rais'd;
12. To God, the Father, Son,—“Ancient of days.”

I sometimes almost flatter myself I shall live to see this glorious day. “Fanatical,” say you. Very well; I should not be surprised if you and I should both be on this earth, alive,—

13. When from the east we see a cloud arise,
14. And bring to view a Savior long despis'd;
15. When we shall hear that trumpet's dreadful roll,
16. That shakes the earth from centre to the pole;
17. When, from the great white throne, indignant ire
18. Shoots forth its blaze, and sets the world on fire:—
19. Then all the wicked, all that pride can boast,
20. Shall be as stubble, saith the Lord of hosts;
21. When kings, and captains, tyrants, mighty men,
22. Are the great supper for the fowls of heav'n;
23. And kingdoms, thrones, and powers, dominions riv'n
24. Like chaff before the angry whirlwind driv'n.
25. The dragon, papal beast, and great arch foe,
26. Shall sink in endless night, eternal woe;
27. The orb of day, his face be hid in gloom,
28. And the old reeling earth in Nature's tomb.

“Then you believe in annihilation?” methinks I hear you say. No sir; I believe

29. That this dark orb shall from its ashes rise,
30. And the new heavens, descending from the skies,
31. The happy bride adorn'd in righteousness,
32. Shall with the Bridegroom enter to his rest.
33. Then, O my soul, will you, permitted, view
34. This word fulfill'd, “created all things new;”
35. And all be banish'd—trials, sins, and fears,
36. To live and reign with Christ a thousand years,
37. The belov'd city, fill'd with boys and men,
38. Will constitute the New Jerusalem,
39. And there, as priests to God, with Christ to dwell,
40. While Satan and his hosts are chain'd in hell.—
41. But, lo! a thousand years are past and gone,
42. Since the new world was from the old one born;
43. When death gives up the particles of dust,
44. And hell lets loose the spirits of the curs'd,
45. Then on the surface of the earth they stand,
46. A company unnumber'd as the sand;
47. For in their flesh they sinn'd in time that's pass'd,

* The figures refer to proof-texts, having the same numbers, immediately following the letter.

48. So in the flesh must they be judg'd at last;
49. Driv'n and gather'd, round the city room,
50. To hear their sentence and receive their doom.
51. But can they scale those walls, so great and high?
52. No; nothing enters that doth make a lie.
53. Lo! on the golden walls, from tow'r to tow'r,
54. See saints stand judging them in this dread hour!
55. There justice, from above, in fiery breath,
56. Destroys the rebels—“this the second death!”

I am almost persuaded to believe that we shall never meet again until that day, when the Sun of Righteousness shall rise

57. With healing wings, and grace on grace distil,
58. And cleanse the church on Zion's holy hill;
59. Where sin no more controls, nor death by sin,
60. But justifi'd and glorifi'd with him:
61. No need of sun or moon, for he's our light;
62. No changing seasons there, nor gloomy night;
63. No parting there of friends, nor farewells given,
64. But gather'd all in one from earth and heav'n.
65. On this my faith is fix'd, my hope is rais'd—
66. To him the glory, and his name the praise.
67. Then, while I stay in this unfriendly state,
68. Lord, give me grace, and patiently I'll wait.

The above is written to you, my brother, hoping that you may catch some of the feelings and exercises of the author's heart, while he has often read and pondered over the blessed passages to which you are referred in the conclusion, under the head of “Proof-texts.” I can only claim your indulgence; merit I claim not.

For poets say, and surely they can tell,
To read a poet right, “drink from his well;”
To feed the spirit, catch the spirit's flame,
And kindred spirits kindle back again.
Then read the proof, my brother, and believe,
If I'm not right, I'm happy being deceiv'd;
Or hope's an anchor—all in this agree,—
And faith a helmsman—so at least with me;
The word of God my compass, love the pole,
Experience are my sails, and Christ the whole.
Grace is my ballast, for it keeps me low;
The Spirit is the wind, that bears me through;
Perfection is the haven for which I run,
Consign'd to him who gave for me his Son;
Life is the voyage, and I am “homeward bound,”
Time is my log-book, death my anchor ground;
The resurrection is my ship o'erhaul'd,
Eternity unites us all in all.

WILLIAM MILLER.

August 17th, 1826.

PROOF-TEXTS.

1. Rev. xxii. 20.—2. Psa. cxxx. 6.—3. 1 Thess. iii. 13.—4. Psa. i. 4.—5. Rev. xi. 15.—6. Isa. ii. 19.—21.—7. John v. 28.—8. 1 Thess. iv. 17.—9. 2 Thess. i. 5.—7.—10. 1 Cor. xv. 52.—11. Rev. v. 9.—12. Dan. vii. 9.—14.—13. Rev. xiv. 14.—16.—14. Matth. xxvi. 64.—15. Isa. xxvii. 13.—16. Matth. xxiv. 29.—17. Rev. xx. 11.—18. Isa. lxvi. 15, 16.—19. Mal. iv. 1.—20. Isa. v. 24.—21. Rev. xix. 18.—22. Ezek. xxxix. 17.—23. Dan. ii. 35, 44.—24. Isa. xvii. 13.—25. Rev. xiii. 1.—7.—26. Rev. xx. 10.—27. Isa. xxiv. 23.—28. Isa. xlv. 20.—29. 2 Pet. iii. 13.—30. Rev. xxi. 2.—31. Rev. xix. 8.—32. Heb. iv. 9.—11.—33. Heb. vi. 2, 3.—34. Isa. lxxv. 17.—35. Isa. xxxv. 10.—36. Rev. xx. 6.—37. Rev. xx. 9.—and Zech. viii. 5.—38. Rev. iii. 12.—39. Rev. v. 10.—40. Rev. xx. 2, 3.—41. Rev. xx. 7.—42. Rev. xxi. 1.—43. and 44.—Rev. xx. 13.—45. Rev. xx. 9.—46. Rev. xx. 8.—47. Rom. vii. 5.—48. 1 Pet. iv. 6.—49. Psa. lix. 6, 14.—50. Jer. iv. 12.—51. Rev. xxi. 12.—52. Rev. xxi. 27.—53. Zech. xiv. 9.—11.—54. 1 Cor. vi. 2.—55. Rev. xx. 9.—56. Rev. xx. 14, 15.—57. Mal. iv. 2.—58. Isa. iv. 3.—5.—59. Hos. xiii. 14.—60. Rom. viii. 17.—61. Rev. xxi. 23.—62. Rev. xxii. 5.—63. Jer. xxxi. 12.—14.—64. Eph. i. 10.—65. Tit. ii. 13. 66. Rev. iv. 11.—67. Eph. iv. 13.—68. Heb. x. 36, 27.

ADVENT SOURCE COLLECTION

General Conference of Seventh-Day Adventists

WASHINGTON, D. C.

hands for twelve hundred and sixty years, till the downfall of the pope in 1798. It has also continued to war upon and prevail against the saints from that day, for the last forty-five years. The only unfulfilled portion of this prophecy is, therefore, the coming of the Ancient of Days in judgment, to put one like the Son of Man and the saints of the Most High in possession of the kingdom, which is to be eternal. We have, therefore, reason to believe that this event may be at any time fulfilled.

III. In the eighth of Daniel, we find a vision, seen by that prophet in the third year of Belshazzar, commencing with a view of the Medo-Persian kingdom in its meridian glory, with none able to stand before it. This was to be succeeded by the Grecian, which was to be divided into four parts, towards the four winds of heaven; and these were to be succeeded by another power which was to become exceeding great, and stand up against the Prince of princes; but it was finally to be broken without hand. This vision, Daniel is told, was to continue twenty-three hundred days, or years, when the sanctuary should be cleansed. History shows us that these respective kingdoms have successively arisen, and that the divisions of the Grecian were succeeded by the Roman, which became **EXCEEDING GREAT**, and stood up against the **PRINCE OF PRINCES**, sentencing him to be crucified and nailing him to the cross. We have also passed down the stream of time, so that we are now about twenty-three hundred years from the meridian glory of the Medo-Persian empire, and consequently may expect the **CLEANSING OF THE SANCTUARY** will be the next event, and at the doors.

IV. In the ninth of Daniel, we find that, in answer to the prayer of the prophet, the same angel Gabriel that he had seen in the foregoing vision is sent to explain to him more fully the vision of the twenty-three hundred days. He informs Daniel that seventy weeks are cut off, sixty nine of which, beginning with the decree to rebuild Jerusalem, were to extend to **MESSIAH THE PRINCE**, and that the sanctuary was to be destroyed and desolated till the consummation. We find that this decree went forth B. C. 457; so the twenty-three hundred days, reckoning from that, would terminate about A. D. 1843, when we look for the consummation, and the cleansing of the sanctuary. Having passed down the stream of time to A. D. 1843, when the days appear to terminate, and finding no chronological error or other reason militating against this termination of that period, we are warranted in expecting this event at the time appointed, and in looking for it from this time till the Lord shall come.

V. In the eleventh and twelfth of Daniel, we find a prophecy, reaching down to the resurrection of the dead, bringing to view the most prominent events which were to transpire before that event. We also find, from history, that all the events which were to precede the resurrection have been fulfilled in their proper order and time; so that we are justified in looking for that as the next event. We also find that the words of that prophecy were to be closed up and sealed till the time of the end, which was to be twelve hundred and ninety years from the taking away of the daily and setting up of the abomination that maketh desolate in A. D. 508. This would terminate about A. D. 1798, when we find fulfilled the very events that were to mark the time of the end, and to which period the end of time was sealed up. Daniel is also told, in the same prophecy, that in thirteen hundred and thirty-five days (years) from the taking away of the daily, he shall stand in his lot. This period, reckoning from 508, would terminate about A. D. 1843; so that being unable to discover any reason to the contrary, we have cause to look continually for the consummation of all things.

VI. We find, in the twenty-sixth of Leviti-

cus, that Israel were to be scattered seven times, or two thousand five hundred and twenty years; that, according to Jeremiah xv. and 2 Chronicles xxxiii. this began with the captivity of Manasseh, B. C. 677, since which Israel has not been independent; so that these times appear to terminate about 1843. And we are told by Daniel, twelfth chapter, that when God shall have accomplished to scatter the power of the holy people, all the things written in the book of Daniel, which include the resurrection, will be accomplished.

VII. We find that all the unfulfilled prophecies in the Old Testament, which have reference to Israel, are to be fulfilled, according to the testimony of the apostles, in the restoration of the whole house of Israel—all who are of the faith of our father Abraham, in their resurrection bodies, to the new earth, where they are to abide forever. We also find that God has promised to regenerate this earth, restore it to its Eden state, and make it the eternal abode of the righteous; and that the various prophecies which have been adduced in support of a temporal millennium, have reference only to that eternal state, and will be fulfilled in the restitution of all things spoken of by the mouth of all the holy prophets, since the world began. We also find that all the various discursive prophecies of events before the end, have, as we understand them, all been fulfilled in their proper order; so that the restitution of all things, in the restoration of this earth to its Eden state, and the removal of the curse, is the next expected event in unfulfilled prophecy.

VIII. We find, in the twenty-fourth of Matthew, that our Savior, in answer to the question of his disciples, respecting the sign of his coming and end of the world, gave them a series of events reaching to the end, and the signs which were to precede his coming, with the assurance that this generation—the generation that should see these signs—would not pass away until all should be fulfilled. These events, we find, have occurred as predicted, and also the sign of his coming and end of the world: the sun was darkened May 19, 1780; the night following the moon did not give her light; and on the night of the 13th of November, 1833, the stars of heaven—the only stars which can fall—fell to the earth, even as a fig-tree casteth her untimely figs when shaken of a mighty wind. A generation is seventy years; and sixty-three years of this generation, which have seen all these things, having passed away; and as our Savior commanded us, when we should see all these things, to know that it was near, even at the doors, we are fully justified in believing his word. All the other signs spoken of in the last days, which were to mark the closing scenes of time, having also been witnessed in these days, we are further justified in such an expectation.

IX. In the second chapter of 2 Thessalonians, Paul assured the church that this day would not come except there came a falling away first, and that Man of Sin be revealed, who should be destroyed by the brightness of Christ's coming. As we have witnessed that falling away—as papacy, that Man of Sin, has been revealed and continued his appointed time, and as no other events are spoken of to delay the coming of Christ, we are warranted in looking for his coming to destroy the Man of Sin, as an immediate event.

X. In the sixth and seventh chapters of Revelation, John describes a vision he saw, under the emblem of seven seals being successively opened, and unfolding a series of events, which were to be fulfilled from the time of John to the end of time. The events under the sixth seal bring to view, with the end of the world, the same signs our Savior gave us in Matthew xxiv. to precede his coming, and, being fulfilled, we have reason to continually look for the closing scenes when the wicked will

call on the rocks and mountains to fall on them to hide them from the wrath of the Lamb, and the opening of the seventh and last seal.

XI. In the eighth to the eleventh chapters of Revelation, is another vision of the events to precede the end, under the figure of the sounding of seven successive trumpets. The fifth was to give power to hurt men five prophetic months, or one hundred and fifty years, from July 27th, 1299, when the Turks, according to Gibbon, made their first attack on the Grecian kingdom, to 1449, when the Greek monarch voluntarily surrendered his authority into the hands of the Turks, and then ruled by their permission. The sixth trumpet was to give them power to kill men for an hour, a day, a month, and a year, prophetic time, or three hundred and ninety one years and fifteen days from the end of the one hundred and fifty years, and which expired August 11th, 1840, when the Sultan of Turkey made a like surrender of his power into the hands of the powers of Europe, and now reigns by their sufferance, in accordance with calculations made and published to the world two years before its expiration.

The seventh angel was then to sound shortly; and we are told that when he begins to sound, the mystery of God will be finished, time will be no longer, and the kingdoms of this world will become the kingdom of our Lord and of his Christ, and he shall reign forever and ever; also, the wrath of God will then have come, and the time of the dead that they should be judged, those that fear the Lord small and great be rewarded, and those that destroy the earth be destroyed. As the sounding of the sixth angel ceased about three years since, and the third we was to come quickly, we are admonished to be continually ready, and prepared for the sounding of the seventh and last trumpet, when, the apostle says (1 Corinthians xv.) in the twinkling of an eye, the dead shall be raised incorruptible, and we shall be changed.

XII. In the eleventh of Revelation is given the suppression of the word of God, under the figure of two witnesses, which were to testify in sackcloth 1260 years, and which we believe were fulfilled from 538 to 1798, during the supremacy of Papacy. The church or holy city, was also to be trodden under foot during the same time. In the twelfth chapter, the persecutions of the church under Papacy are predicted for the same period of time, under the figure of the woman's fleeing into the wilderness. In the thirteenth of Revelation, the papal beast itself is predicted to continue the same period of time, at the end of which it was to be led into captivity. These periods being all past, and at their close the pope of Rome having been led into captivity as predicted, they can no longer delay the coming of that day; so that we should live as commanded, with our loins girded about, and lights burning, like unto men that wait for their Lord.

XIII. In the seventeenth of Revelation, John is shown, under appropriate symbols, pagan Rome and its ten division, with papal Rome or mystic Babylon. Her end is shown in the eighteenth and nineteenth chapters, with the last battle of that great day, while in the twentieth, the resurrection and judgment are predicted; the remainder of the book being occupied in the description of the new earth, where the saints will reign forever. All of these events, which were to precede the destruction of Papacy, by the coming of the Lord, having been fulfilled, we should look for his coming as the next event.

XIV. According to the literal reading of the Hebrew text, and the testimony of the best chronologies extant, we are at or near the end of six thousand years from creation. As it was the universal belief of the primitive church that the Lord would come when the curse had continued for that period, and was taught by those who sat under the teachings of the apos-

ties, who saw our Lord and heard of him respecting those days; it should serve to admonish us that the end of all things may be at hand, and the judge now standing at the very door.

XV. We are also compelled to believe that the kingdom of God has come nigh unto us, for the reason that the only argument which is adduced by the church to prove it far from us—a temporal millennium—contradicts the word of God. As the little horn of Daniel seventh will make war on the saints till the Ancient of Days comes—the tares and wheat will grow together till the end of the world—and the man of sin will be destroyed by the brightness of Christ's coming,—it follows that the period spoken of, when all shall be holy and happy, must be as St. Peter says, "in the new earth wherein dwelleth righteousness."

XVI. Finally, we thus believe, because Christ has commanded us ever to live in expectation of his coming, and warned us against being overtaken as a thief, or having that day come upon us unawares. And we are told that they who are to shine as the brightness of the firmament, shall understand.

The above is a mere outline of reasons which induce the belief of the immediate advent of Christ. We know not how to avoid this conclusion. We find these Scriptures in the word of God, and are assured by him that all Scripture is given for our learning, and is profitable. We are told that the things which are revealed, are unto us and to our children forever, and are commanded to search the Scriptures, and to give heed to this sure word of prophecy, as to a light in a dark place. No one has ever yet been able to explain away this plain and obvious meaning.

Those who oppose our views attempt to disparage these portions of God's word by assuming that they are not to be understood, and that we can never know any thing respecting the approach of that day. They also evidently show us that they are unwilling for the Lord to come. As such will never know; as those who acknowledge their ignorance of these prophecies must be in the dark respecting their meaning, and as those, whose reasons contradict the word of God, must be in error, we prefer to live in continual expectation of the coming of the Lord, as he has taught us, than to put it far from us. "The great DAY of the Lord is near. IT IS NEAR AND HASTETH GREATLY," Zephaniah i. 14. May all who may peruse this be prepared for its approach, that they may escape all these things which shall come to pass; and stand before the SON OF MAN.

The Gospel Voyage.

BY A SAILOR.

MY DEAR BROTHER SEAMEN,—Suppose a ship bound on a long voyage, well fitted out with every thing necessary for the cruise; her crew are on board, and she is ready for sea. Accordingly she gets under way, and makes the offing; the crew are called aft, when the captain addresses them on their duties, and cautions them to be at peace among themselves, describes the nature of the voyage, warns them to be on the lookout, and to be prompt and vigilant in the discharge of every duty. On his part he promises that he will watch over and counsel them; and invites them to come to him in all their difficulties. At the same time he places in their hands, a chart of the coast to which they are bound, containing a minute and full description of every light and landmark on the whole coast, with their bearings and distances. To this is appended a scale of miles which is noted on the chart in three different places, so that there need be no mistake, and is understood by all navigators. The first light as laid down on the chart is a fixed light, and bright and clear, and is the only light of the

kind on the coast. The directions are, to sail onward in a certain course, until you make this light; then from this point to the port to which you are bound, is just twenty-three hundred leagues. The next light laid down, is four hundred and ninety leagues distant from the first; and is represented as two lights placed on a high bluff, making out into the sea, and have a peculiar red appearance; the lights are exceeding brilliant and may be seen at a great distance. Here, the course and distance to the next light is laid down, and is described as a revolving light, seen at intervals of two moments, and obscured, and the distance from the last-mentioned light, is four hundred and seventy-five leagues; from this faint light, and thirty leagues distant, three lights are placed on a point just where a deep bay makes into the land. These lights are not far distant one from another, and may be easily distinguished, there being no other lights of the kind, similarly placed, on the whole coast. Here the course and distance to the next light is given, which you find to be twelve hundred and sixty leagues, where two brilliant lights are placed near each other, one a fixed light, the other a revolving light; these lights may be seen at a great distance. Here, particular directions are given and the course and distance accurately laid down, with directions how to enter the harbor, to take a pilot, &c. and you are particularly cautioned to be watchful, and keep a good lookout, and to have your anchors ready, as it is a bad coast to be on: many having been lost here for want of proper care, even when they were almost in the harbor, and expected they were perfectly safe; but while they were congratulating themselves on their supposed peace and safety, in that very moment, sudden destruction came upon them, and they could not escape; they were drawn on the rocks and dashed to pieces.

Well, here is your chart, and if you had a knowledge of navigation you could take a ship from the first light, safe into the harbor. Yes, say you, although a knowledge of the chart would of itself be sufficient, without understanding the whole science of navigation; if a man was capable of making up a day's work and keeping a ship's reckoning, there would be no trouble; the most indeed that would be necessary, would be to keep a good look-out, and, as you make the lights, examine the chart, and compare the distance between the lights, with the distance that the ship has sailed. Well, the ship goes on her course, and for a time every thing goes on well, every man is prompt and faithful in the discharge of every duty, and the prospect is that you will have a safe and speedy passage. But, by and by, you encounter storms and tempests, (opposition and persecution, 2 Tim. iii. 12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution.") and some dissatisfaction is shown among the crew, some of whom begin to be slack in the performance of their duties, (2 Tim. iii. 5, "Having a form of godliness, but denying the power thereof.") The chart which they used to study is laid one side, and perhaps only looked at in time of danger or neglected altogether. The crew begin to pay more attention to the yarns of some of the seamen than they do to what the chart says; and even the officers neglect the chart and follow the rules of seamen that used to navigate those seas, together with a few rules of their own. ("In vain do they worship me, teaching for doctrine the commandments of men. And he said unto them, full well ye reject the commandment of God, that ye may keep your own tradition. There is also much quarelling and contention about the order of the day, (building up sects and parties;) and more especially is this the case among the officers of the ship. Well, she encounters storm after storm; the spars, owing to bad manage-

ment, are carried away; her sails and rigging are chafed and torn for want of proper care, and she begins to look more like a wreck ready to be abandoned, than like a good staunch ship, manned by a stout and healthy crew. But there are still a few good men left who are ever on the alert, and look at the good of the owners. These men are among the number who do not understand navigation, and of course do not have the care of the ship, ("But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty," 1 Cor. i. 27.) But day after day they are laboring and exerting themselves to keep the ship in good trim; well, this is all agreeable enough to the officers, who like to have the ship in good order, if the labor does not fall upon them; and knowing their men are trust-worthy, they have become so indolent that they lose their true latitude and longitude; and while many of the crew are looking to them for counsel they look in vain (Isa. vi. 10, "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber.") It is well known that bad officers make a bad crew. (Hosea iv. 9, "And they shall be like people, like priest, and I will punish them for their ways, and reward them for their doings.") They have been out so long, that some of them have almost lost sight of the end of their voyage, and the officers being under good pay, (having great salaries,) living high, and having their treasures on board are quite as indifferent about getting in, as the crew. ("For where your treasure is there will your heart be also," Matt. vi. 21.) But others, having no treasures on board, but expecting a great reward when they get in, ("He that is faithful unto death shall receive a crown of life;") having dear friends there whom they long to see, are weary of the open sea and feel anxious to make the desired haven of rest; (Phil. i. 23, "Having a desire to depart, and to be with Christ which is far better.") Day and night in their watch are they looking for some indication of their near approach to land. (Titus ii. 13, "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.") And as 2 Peter says, iii. 12, "Looking for and hastening unto and earnestly desiring the coming of the day of God." By and by, to their great joy, they make the long looked for light; (discover the connection between the seventy weeks and the twenty-three hundred days, which is the first light on the coast.) On examining the chart and ship's reckoning they find that it is the right one, and knowing that the distance is but twenty-three hundred leagues, and that they are right thus far, and having a description of the coast which they can understand, made plain upon tables, that he may run that readeth it, the well disposed part of the crew begin to take a lively interest in examining the chart and the bearings, and distance of the lights one from another and to keep a lookout for the next light. When the signal is given "light ho," the captain comes on deck rubbing his eyes, and enquires "where away," You give him the bearings, and blind and sleepy as he is, he cannot help seeing the light. You begin to express your satisfaction at having got so far on the voyage, and mention that now you have only got eighteen hundred and ten leagues to go in order to get to the land. Ah, says he, this has nothing to do with the length of the voyage. And not wishing to be disturbed, he asks you if you understand navigation? No sir. Then go forward, I can make no talk with you on this subject; I will take good care to bring you safe into port; you cannot understand these matters. Well, you go forward, not however very well satisfied, seeing he had promised to give you counsel and instruction.

1 due time you make another light, which sometimes you can see and sometimes you cannot. This causes a great wonderment to most of the crew, who go aft to inquire of the captain what it means, for they have not studied the chart for themselves, but have left it to those who have told them they cannot understand it. Well, he begins to explain it to them, and makes it out quite plain that it is only a ship light, bright at intervals by the rolling of the ship. This satisfies them, although it does not you; for instead of going aft with the rest of the crew, you have been down examining the chart; and you find that just about four hundred and seventy-five leagues from the two lights, a revolving light is placed. (Dan. xi. 31, "And they shall pollute the sanctuary of strength, and shall take away the daily or continual wicked.") Then you examine the ship's reckoning, and you find that she has made just four hundred and seventy-five leagues since passing the two lights; this you make known to your shipmates, and beg of them to look at the chart for themselves. But they laugh you to scorn, and ask you if you pretend to know more than the captain who was placed here on purpose to see to such matters? Well, you soon make another light, examine your chart and find all right, (this brings us to the rise of Papacy when the saints were delivered into its hands, "and they shall place the abomination that maketh desolate.") From this light you have a long run of twelve hundred and sixty leagues, and knowing that you have but one more light to pass before you get to the mouth of the harbor, you begin to be very much in earnest with your shipmates, urging them to get ready, as the ship has been gone a long time, and needs repairing before she will be fit to go into port; and if it should be found that they had not done the work that they had shipped to do, they would lose their wages according to the articles they had signed, notwithstanding they should go the whole voyage. Well, some of the more considerate of the crew begin to look about them, and ponder these things in their hearts, and inquire are these things so; but instead of going to the chart and looking for themselves, they go aft to the captain and tell him their fears. Oh, says he, the voyage is but just begun; the ship looks better and better every day, and she never was in such good trim as at the present time; and by and by we shall take the trade winds, and then we shall have a long run of one thousand leagues at least, and nothing to do but turn in, and fit rigging and get her all *ataunto*; but you had better get ready, for we may get in to-morrow; we can't tell about these things. Saying this, he turns and goes below, and in a few moments is fast asleep. This calms the fears of the crew, although they do not fully understand his language, when he says that they have got one thousand leagues to sail before they arrive at their destined port; and then, in the next breath, tells them they had better get ready, for they may get in the next day. But as he is making no preparation himself, they come to the conclusion that there is no meaning attached to it; and, therefore, they follow his example, turn in and trouble themselves no more about it. (Many have been awakened under the preaching of the advent doctrine, and have had their fears that it was the truth. But those fears have been calmed, and they are again put to sleep by the syren song of peace and safety. Why, says the minister, the world is just in its infancy, and the prospects of the church were never so good as now; the world is fast improving under our influence, and we expect that soon, the whole world will be converted, and this too in contradiction to the word of our Savior, that the wheat and the tares will grow together until the harvest. But they tell us that this is a parable. True; and when the Lord gives

us a parable, it is to simplify some great truth. The Lord knew that there would be great captains who would throw a veil of mysticism over the most simple truth; and so he not only gave us a parable, but explained it. Yet say they we are to have a thousand years at least, and perhaps three hundred and sixty-five years of temporal millenium before Christ can come. And perhaps the next thing you will hear from them, is, you had better get ready, we can't tell about these things; he may come to-morrow for aught that we know. But it is evident that they have no faith to believe that he will come so soon, but only fear lest these things should prove true, and they be found fighting against God. But such advice bears not the weight of a straw on the minds of the unconverted; it is the practice that they look at, not the preaching.)

In the meantime the ship is making great headway, and at length you pass the last light laid down on the chart. Here you notice the directions given to the navigator, to have his anchors ready, and to keep a good lookout, as it is a bad coast to be on. Beginning to feel anxious about the safety of the ship and crew, you take your chart to the captain, and ask him to show you where he finds his thousand leagues; and inquire of him if you have not passed the last light laid down on the chart, and if the next is not at the mouth of the harbor? Well, he is not able to say that it is not so; but inquires of you, how you know that we have got the right chart? and says that it is altogether uncertain about it. After pretending to sail by a chart, almost the whole of the voyage, and when his ship is almost to make the land, he begins to question its correctness! And why? Look down in his locker, and you will see the cause. Here is a lot of the works of old seamen that used to study the chart and who undertook to explain it and make it plainer than the one that made it was able to do; and he has adopted their rules, and sailed by them in place of following the true chart, so that the captain has lost his reckoning, and don't know whether he is a thousand leagues off shore or just ready to make the land, for he has seen none of the last lights that you have passed, and forgotten all about the first. Well what is to be done? Why, say you, it all looks plain to me, that I have seen the last light laid down, except the one at the mouth of the harbor; and I shall keep a good lookout for the land, for I am expecting every day to make it; and therefore I shall get ready myself, and persuade as many of my shipmates as I can. Our chart has proved true thus far, and I have full confidence in it that it is correct.

Well, this is just the case with those who believe the Lord is coming this year. All the lights, as laid down in the word of God, have been passed; the last light brought us down to the time of the end, when the Pope's civil power was taken from him in 1798; and we find ourselves living nigh to the time of the end, when many should run to and fro, and knowledge should be increased,—the wicked do wickedly, &c. We have heard the cry of peace and safety: and then God assures them that sudden destruction shall come upon us as travail upon a woman with child; and they shall not escape. We have noticed laid down on our chart, that in the last days perilous times shall come; and feeling that we are on a stormy coast, we begin to be alarmed for the safety of our ship and its precious freight. Under these feelings, we have taken our Bibles in our hands, and inquired of our great men where they find a thousand years of peace and prosperity to the children of God while the earth is in its present state? We have anxiously inquired of them if we are not living in just such times as the apostles foretold? Well, they have not been able to say that this is not

the case. In regard to the time of Christ's coming the second time, as taught in the Bible, they give us no light, but ask us how we know that we have got the right translation? Here we begin to see that our great captains that have pretended to sail by the word of God, are, after all, about half infidels, and in reality do not believe the whole of the word of God, have lost their reckoning, and are not able to tell us whether they are within a thousand years of the kingdom, or just about to enter the harbor of eternal rest. Now my brother seamen, what shall we do in such a case as this? I will tell you what we must do. We must take the word of God for the man of our counsel, daily; and we must pray over it, and ask God to show us its precious truths; and we must believe it, independent of the opinions of men. It never will do to listen to the song of peace and safety. There are rocks and shoals to the very gate of heaven; and we must have a better Pilot than any of our great men, or we shall meet with shipwreck. This Pilot, we can, and must have, or we never can enter the haven of eternal rest. We must take the Savior as our great Captain, and if we have him on board our ship, we never can be lost. We shall have storms and tempests to encounter, as a matter of course; but when we have a head wind, or opposition and persecution, we will beat and even strive to be making some headway toward that heavenly port. There is a cape to double before we can enter; and every thing depends upon our getting up within the pitch of the cape before that fearful storm, that is now gathering, shall burst upon this devoted world. We must love God with all our hearts, and ever strive to do his will, and we must love his appearing and kingdom, and then we shall be made partakers of that grace that is to be brought us at the revelation of Jesus Christ. If we arrive at the point, when that storm bursts upon us, we shall be all ready to double the cape, and run down before it, safe into the harbor, where storms, and tempests, and persecution, will be felt and feared no more.

"There we shall bathe our weary souls,
In seas of heavenly rest,
And not a wave of trouble roll
Across our peaceful breast."

If, on the other hand, this storm comes and finds us exposed to the coming of the Lord, and indulging in sin, and giving way to the pleasures and follies of this world, we shall be left on a lee shore; where we shall perish on the black rocks of destruction. Oh then! let us give ourselves up to the service of the Lord, so that when he comes we may be found of him in peace and go home to glory. B. J.

Redemption nigh

Or Reasons for believing the Savior will soon return.

BY MISS EMILY C. CLEMENS.

The following article is from the pen of our estimable and pious sister of the Presbyterian church in Rochester, N. Y., who has the charge of the Ladies High School in that place. She now attends the Advent meeting, and is devoting what time she can get from the arduous duties of her school, to the spread of the Advent doctrine. The article will be read with great interest by all.

Land ho! cries the mariner as the hills of his country dimly rise from the ocean. Land! land! is the joyful cry that echoes throughout the ship. Many are the straining eyes that seek to fathom the blue distance, and rest upon the much-loved object, for long and weary has been the voyage. Some fearing the news is too joyful to be true, consult the chart, and find, one by one, all the light-houses have been passed, and the next object seen, must be the wished-for port.

A joyful shout, rises to heaven, as the little band join in the cry from the mast head; and every eye is fixed on the distant hills, as more distinctly they rise to view. The anxious days and sleepless nights, spent on the tumultuous deep are quite forgotten,

while anticipations, bright and joyous, take the place of fears and forebodings.

It is thus with the mariners on the rough sea of time. There is every indication that we soon shall reach the "heavenly country." The sun, moon and stars obedient to the mandate of the Most High, have given their appointed signs. "Deep calleth unto deep," the land of rest is nigh, and soon shall Zion's ship be safely moored in the Port of Peace. And now, shall those who have an eye of faith fixed on the "better land," which we are so rapidly approaching, neglect to sound the joyful cry? Ah no! for we see many a frail vessel on the wreck-strewn sea, that cannot outride the storm, and we will proclaim that the "desired haven" is near, and gather into one celestial bark, those who are hoisting the signal of distress.

And as the weary mariner, after a long and stormy voyage, hails the sight of his native land, and forgets his sufferings, so we with infinitely greater exultation, "forget the things that are behind," and "rejoice with joy unspeakable and full of glory," for the country we hope soon to reach, is the Paradise of God. We have passed all the signals which the Captain of our salvation has hung out on the shore of time; and, as he has commanded, we lift up our heads and rejoice, for our redemption draweth nigh.

Deeply impressed with the thought that the Drama of this world is soon to end, and the scenes of the judgment are to be opened speedily by the coming of the Son of man, I acknowledge my belief that this event is near, even at the doors. And although I might readily find an apology for withholding the reasons for my belief, in the consideration that others older in the faith can warn the world more effectually, yet I find such an excuse will not avail for me: as we are to give according to that we have, and not according to that we have not; and if even this offering has the blessing that attended the two mites, good will be done, and God's name be glorified.

As the theory of a temporal millenium has (until of late,) like a "Will o' the Wisp," dazzled, blinded and led me astray, I will give briefly some of the reasons that induced me to reject it, and look for the rising of "the bright and morning star."

And first, I reject it, because our Savior did not teach it; and I receive in the place of it, the doctrine of his speedy appearing, because it was the theme on which he delighted to dwell. He does not teach a period of peace and safety, when all will be righteous on the earth, previous to the burning day, in the twenty-fourth chapter of Matt.: for he says, "As the days of Noe were, so shall also the coming of the Son of man be. The majority then were ungodly, wholly engrossed in the things of the world, given to unbelief, and knew not, until the flood came and took them all away: so shall also the coming of the Son of man be."

It is often asserted that, previous to the coming of the Bridegroom, "all shall know the Lord from the least to the greatest," but we read when the Bridegroom came, only those that were ready, went in with him to the marriage; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord open to us. But he answered and said, Verily I say unto you, I know you not." If the foolish virgins knew the Lord, it is evident that the acquaintance was not mutual, and did not profit them. But if they had truly known him, they would have loved his appearing, watched for the signs of his approach, and gone forth to meet him with their lamps trimmed and burning, saying, "This is the Lord, we have waited for him."

The parable of the sower in the thirteenth chapter of Matt., does not inculcate a millenium for the seed is the word of God, (Luke viii. 11,) which is sowed in the field of this world, during the appointed time of probation. And while the sower shall sow, "some will fall by the wayside," "Some upon stony places," "some among thorns," and others into good ground." From the small proportion of good fruit produced, from the abundant seed sown, this world has been proved to be mostly barren and sterile; and we are not authorized from the word of God to say that there will ever be a period before it is burned, when the soil will be more fertile. If the world is to be converted, then the passage should read, "In the last days all the seed sown fell into good ground, and brought forth fruit, &c. But what are the words of Inspiration on this point. In the last days perilous times shall come, men having the form of godliness, but denying the power thereof." 2 Tim. iii.

Again it may be objected that "the Lord said, (Num. fourteen chapter,) as truly as I live, all

the earth shall be filled with the glory of the Lord, as the waters cover the sea." But that consummation will not be accomplished in this world according to the declaration of our Savior, found in the parable of the tares and wheat, Matt. thirteenth chapter: for in explaining it he says, "The field is the world, the good seed are the children of the kingdom: but the tares are the children of the wicked one." *Both are to grow together until the harvest*, "the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." The "prince of this world," the wicked one, then is to have dominion until the end of the world. His children are to flourish on the earth until the angels gather them on the day of judgment, to be burned. "One sinner destroyeth much good," Eccl. ix.; how then shall we compute the amount of evil that many commit? Is it said that the glory of the Lord filling the earth, the wicked will be restrained? Daniel says, "the wicked shall do wickedly at the time of the end; and John declares that in the last days scoffers shall come. If it were otherwise, how could the scriptures be fulfilled, that the world should be in the same state at the coming of the Son of man, as it was in the days of Noe,—as it was in the days of Lot?

As heaven and earth shall pass away, but the word of the Lord shall not pass away, and those promises relating to the glory of God in the earth cannot be fulfilled in this world, until "all things that offend, and them which do iniquity are gathered out of it," we know assuredly they will be verified in the world to come, which, according to John, is the new heaven and new earth. 2 Peter iii. But the heavens and the earth which are now, by the same word (the word of the Lord) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Nevertheless, we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness. This promise is found in the eleventh chapter of Isaiah, where it is written, they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And again in the sixty-fifth chapter of Isa. the promise is repeated. "For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Compare this promise with the prediction, found in the twenty-first of Rev. "He that sat upon the throne said, (when the new heavens and earth were created,) Behold I make all things new." Is not this the Son of God, who creates all things new? "for by him the worlds were made, and without him was not anything made that was made." When the Son of man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory*, Matt. xxv. 31. Peter in the third of Acts, speaking of Jesus, says, Whom the heavens must receive until the times of restitution of all things, spoken of by all the holy prophets since the world began. In the passages quoted above from Isaiah, the prophet speaks of the restitution. Jesus, then, when he returns, will make all things new. And there will be given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: then will the glory of the Lord fill the earth, as the waters cover the sea, when he whose right it is shall reign.

Oh how triumphantly will the morning stars sing together, and the sons of God shout for joy at the new Creation! No longer will the dirges of earth muffle the harpings of heaven, for there will be no more death, neither sorrow nor crying: for the former things will have passed away.

Again it is evident that the Savior had not a temporal millenium in view, when he said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat," Matt. vii. But the advocates of the spiritual reign of Christ, suppose there will be thousands saved where one is lost; a little more latitude would include all among the saved. The inquiry naturally arises, How did the Lord Jesus answer this question, "Are there few that be saved?" He said "strive to enter in at the strait gate, for many I say unto you shall seek to enter in, and shall not be able? Because strait is the gate, and narrow is the way which leadeth unto

life, and few there be that find it." The Savior did not say that the strait gate would be and by in the last days become a flood-gate to sweep sinners into the kingdom. He did not teach that the narrow way to life would widen and widen until it become a capacious field, thronged with a converted world. Oh no! He did not inculcate that the broad road to destruction should become so narrow that few should find it. The enemy that sowed that error is the devil. Many tares have sprung from that seed. Many cry a little more sleep, a little more slumber, and they shall be carried to the skies on flowery beds of ease. No danger of the Lord's coming yet, "say they," he will not come in a thousand years! He will not come in three hundred and sixty five thousand! Soul, take thy ease, eat, drink and be merry. But what saith the answer of God unto them, When ye "shall say peace and safety, then sudden destruction cometh. For yet a little while, and he that shall come will come and will not tarry," Heb. x. "And the day of the Lord so cometh as a thief in the night." To whom does it come as a thief? To those that cry "peace and safety." "My Lord delayeth his coming:" not to those that are watching, for Paul says in 2 Thess. v. But ye brethren are not in darkness that that day should overtake you as a thief in the night.

Yes, the Savior has declared the entrance to the path of life to be *strait*, the way narrow, and few there be that find it. The gate of destruction is wide—the way broad, and many there be that go in thereat. And there is perfect harmony in the word of God on this subject, for the people of the Lord are represented as a remnant. Rom. ix. 27. "A remnant shall be saved," xi. 5. There is a remnant according to the election of grace. The words of the Savior were, Fear not little flock, it is your Father's good pleasure to give you the kingdom, Luke xii. And my kingdom is not of this world. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. In the world ye shall have tribulation, but be of good cheer, I have overcome the world. Thus does the Lord Jesus encourage and strengthen the minority who strive to enter the strait gate. They are cheered in their sufferings by the thought that "all that live godly in Christ Jesus, shall suffer persecution," and "if we suffer with Christ, we shall also reign with him."

From the above (and other passages innumerable) it is evident that the Lord and his apostles did not teach that earth, previous to her renovation by fire, would be crowned with a golden age.

It is written, believe in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper. Let us then refer to the writings of Daniel. The Savior quoted him, and called him Daniel the prophet: and we have Gabriel's declaration that he was "a man greatly beloved" at the court of heaven. Let us examine and see if his writings do not establish the teachings of Him who spake as never man spake. Assuredly we shall find it so, for it can be proved that Jesus himself inspired the visions, and it was by his command that they were explained, besides he expressly says that he came not to destroy the prophets, but to fulfill.

Nebuchadnezzar's image plainly represents the duration of earthly kingdoms, for, in Dan. ii. 28. "There is a God in heaven that revealeth secrets, and hath made known to the king Nebuchadnezzar what shall be in the latter days." In the interpretation of the dream, Daniel says to Nebuchadnezzar, "Thou art this head of gold," and after thee shall arise another kingdom inferior to thee, etc.; thus it appears it was made known to the king "what kingdoms should be in the latter days." The image then shows clearly that there are to be but four universal dominions—this also Daniel's visions prove. The last universal dominion is divided into ten parts, viz., the toes of the image; in these divisions, in the days of these kings shall the God of heaven set up his everlasting kingdom.

The first universal kingdom was Babylon. It was said to Nebuchadnezzar, Thou art this head of gold; and the inferior kingdom that should arise after him, was Medo-Persia, for we read, Dan. v. 30, 31, that the kingdom was taken by Darius the Median. From the angel's interpretation of the vision in the 8th chapter, we learn that the Grecian kingdom succeeded the Medo-Persian, verses 20, 21, also 1 Mac. i. 1. Sacred History still further informs us that Rome was the next universal monarchy. Luke ii. 1. There went a decree from Cæsar Augustus, that all the world should be taxed; also, 1 Mac. i. 10. Thus the Word of God shows that the four

kingdoms were Babylon, Medo-Persia, Greece and Rome, which last has existed under its Pagan form 666 years, papal 1260, until 1798, when its civil power ceased, and the divided state, the reign of the kings commenced. 44 verse. And in the days of these kings (the ten kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed! and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." If this were a spiritual kingdom, as some maintain, it would not consume the earthly kingdoms, but convert or change them into its own likeness. Besides, if by the setting up of God's everlasting kingdom, a spiritual establishment were meant, how absurd is it to say that it is set up "in the days of these kings;" why not say before the kingdoms represented by the image were, when man at his fall had salvation proffered him; or make the setting up of the kingdom (if spiritual) when Jesus was manifested in the flesh. We cannot fix upon the first mentioned time, because that had passed, and would make the prophecy, history; and in attempting to take the last as a starting point, we should be in a dilemma equally perplexing, for it was under the dominion of Pagan Rome, the iron kingdom, that the Savior lived, and the 44th verse in that case would read, in the days of this king (or kingdom) shall the God of heaven set up a kingdom which shall never be destroyed. We read in the 34 and 35 verses, (of which the 44th verse is an explanation,) Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to peices. Then was the iron, the clay, the brass, the silver, and the gold broken to peices together, and became like the chaff of the summer threshing floor: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth." The stone smites the image upon his feet, all earthly dominions are broken to pieces together, and become like the chaff of the summer threshing floor. The "stone falls upon the kingdoms and they are ground to powder." That is, God's everlasting kingdom is set up in the days of these kings, and breaks in peices and consumes them.

Evidently the metallic image is not incorporated in the mountain which fills the whole earth, for it is broken into chaff, borne away by the winds, and no place found for it. The mountain is the dominion of Christ, and if the image is converted, it must become stone, and be merged in it.

But it may be objected that at the sounding of the 7th and last trumpet, which is the trump of God, it is said the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. Many suppose that this means that all kingdoms of the earth shall become Christ's by conversion, making the sounding of the trumpet an agent in converting them. This is somewhat like the sanctifying power that death possesses, in the theory of the Universalist.

But what say the four and twenty elders in the immediate connexion? We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. Rev. xi. 17, 18. Thus at the sounding of the 7th trumpet, when the kingdoms of this world become the kingdoms of our Lord and of his Christ, is the judgment presented—nations angry. Rev. i. 7. All kindreds of the earth shall wail because of him. Math. xxiv. 30. Then shall all the tribes of the earth mourn, saying to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. What! nations angry when they are converted? And the time of the dead that they should be judged—the prophets, saints, and them that fear the name of the Lord, small and great, rewarded, by inheriting "the kingdom prepared for them from the foundation of the world," (Math. xxv. 34,) and those destroyed which destroy (or corrupt, see margin) the earth. As it is said in Psalms, "Ask me, and I shall give thee (Christ) the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. "World is converted!" says one, please read the next verse, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This is like Daniel's prophecy, and fully confirms his ac-

count of "what shall be in the latter days," the stone smites the image and it becomes chaff, is destroyed. The destruction is effected at a blow, for "a short work will the Lord make upon the earth, he will cut it short in righteousness." "He who spake and it was done, he who commanded and it stood fast," will consume the wicked with the spirit of his mouth, and destroy them with the brightness of his coming.

"Oh!" exclaims the spiritualist, "to consume and destroy means conversion; besides that is a spiritual coming." Spiritual coming! the expression is not in the Bible. Jesus is not to come again by his spirit, as he has not left and never will leave the world by his spirit. In speaking to believers in the 14th, 15th, and 16th chapters of John, he says, "It is expedient that I go away that I may send the Comforter—that he may abide with you forever;—even the Spirit of truth, which proceedeth from the Father. He also said to his disciples (Matt. xxvii. 20,) Lo, I am with you always even unto the end of the world.

Then he will remain with us by his Spirit, while the world standeth, and it was necessary for him to leave us personally, that he might send the blessed Comforter to us. After the ascension the disciples waited at Jerusalem for the promise of the Father—the Spirit of truth, whose glorious advent was on the day of Pentecost. Acts ii. This is all the spiritual coming mentioned in the Word of God.—Again, if "the brightness of his coming" refers to a spiritual advent, then to be consistent we must spiritualize the coming of the Saviour, described in the preceding chapter, (2 Thess. i.) for the apostle speaks of only one, and the same coming in the two chapters. (The passage it becomes necessary to spiritualize, is the following: chap. i. 7—10.—"When the Lord Jesus shall be revealed from Heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day." In the 2d chap. this coming is called "the day of Christ" 3d verse, That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, whom, 8th verse, the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." Spiritualize such plain, potent, and sublime declarations as the above! spiritualize them for the sake of propping up a tottering theory, thereby making the Word of God of no effect by our traditions!—methinks if we had any desire to do it, the reading of Rev. xxii. 18, 19, would shudder us into an honest construction.

But, say a multitude, (that the Scriptures may be fulfilled) "Where is the promise of his coming?—for since the fathers fell asleep, all things continue as they were from the beginning of the creation.—The promise of his second coming is plainly to be seen, being the grand theme of the New Testament Scriptures, as the prediction of his first advent pervaded the Old. The promise may be found in John, xiv. 2, 3, 28, and in other places innumerable.—The Saviour says to all that are his, "I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoice, because I said I go unto the Father. Chap. xvi. 16. He speaks of the time that he will remain away.—"A little while, and ye shall not see me; and again, A little while, and ye shall see me; because I go to the Father." Some of the disciples did not understand what the Saviour meant by going away a little while, and said, 18th verse, "We cannot tell what he saith." Jesus then in explanation of his departure, and absence, says in the 20th verse, "Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." When? On the resurrection morning, when the Saviour comes and receives them to himself, having prepared a place for them. For he says, "And ye now therefore have sorrow; (in the world ye shall have tribulation,) but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

That the Saviour's departure was personal no one will deny, for he said after his resurrection, "A spirit hath not flesh and bones as ye see me have," and when he was taken up to Heaven, and a cloud received him out of the sight of the disciples, two

men in white apparel said to them (Acts i.) "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." This settles the question; he went away personally, he is to return personally; all traditions to the contrary notwithstanding.

That this event is certain, near, and desirable, is the last and solemn declaration of the Saviour, recorded in the Word of God. He which testifieth these things, saith, "Surely I come quickly, Amen. Even so come, Lord Jesus."

Again "this same Jesus" is at the right hand of God, from henceforth expecting until his foes become his footstool—"Whom the heavens must receive until the times of restitution of all things spoken of by all the holy prophets since the world began. Enoch is the first mentioned as prophesying of this restitution, viz: "Behold the Lord cometh with ten thousand of his saints."

In the song of Moses we read fire "shall consume the earth with her increase, and set on fire the foundation of the mountains. And Balaam, although not a prophet of the Lord, was constrained to testify.

For from the top of the rock I see him, and from the hills I behold him; Lo! the people who shall dwell alone! nor shall number themselves among the nations. David, too, prophesies, "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.—But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. For such as are blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.—The righteous shall inherit the land and dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. But the transgressors shall be destroyed together. Psalm xxxvii. And Solomon has the same prophecy—"For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. Prov. ii. And we read in Job xxi. the wicked are as stubble before the wind, and as chaff that the storm carrieth away. That the wicked are reserved to the day of destruction—they shall be brought forth to the day of wrath. Isaiah speaks of the restitution where he glowingly describes the new heavens and new earth. Be ye glad and rejoice forever in that (the new creation) which I create—for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. Ezekiel prophesies of the resurrection which will be at the time of the restitution. (For the Lord himself shall descend from Heaven with a shout, and the trump of God, and the dead in Christ shall rise first. 1 Thess. iv.) the words of the prophet are "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. My servant David shall be their prince forever. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. Ezek. xxxvii; see also Rev. xxi. 3.—And Daniel also refers to the restitution of all things, when he speaks of the stone smiting the image on the feet, and the setting up of God's everlasting kingdom in the days of the kings. Also where he speaks of the thrones being cast down, chap. vii. the judgment set and the books opened—the beast slain, his body destroyed and given to the burning flame—when one like the son of man came with the clouds of Heaven—and there was given him dominion and glory, and a kingdom, that all people and nations and languages should serve him—his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. This last is evidently the same everlasting kingdom spoken of in Dan. 2d, and lest men should pervert the prophecy, and say when the ancient of days came, that the slaying of the beast, the destroying of his body, and the giving it to the burning flame, was conversion, and thus fabricate a temporal Millennium, there Daniel expressly says, I beheld, and the same horn made war with the Saints and prevailed against them, until the ancient of days came, and judgement was given to the Saints of the Most High, and the time came that the Saints possessed the kingdom." When is judgment given to the Saints? At the first resurrection, for John says, Rev. xx. 4. "I saw thrones, and they sat upon them, and judgment was given unto them, and they, (all the saints) lived and reigned with Christ a thousand years. This is the first

resurrection." When is the time that the saints possess the kingdom? When the son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations. Then shall the king say to them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. This is the time when the saints possess the kingdom.

The same horn made war with the saints and prevailed against them until the ancient of days came, the millennium then, if there be one, is certainly a little horn millennium, for that power prevails. It will be interesting then to notice the character of this formidable opponent, which is to contend, so successfully with the Saints until the Lord comes.

In Rev. xiii. the same power is described under the name of a beast.

The little horn had "a mouth speaking great things." Dan. vii. 8.

To the beast was there given a mouth speaking great things and blasphemies. Rev. xiii. 5.

Of the little horn it is said, "He shall speak great words against the Most High." Dan. vii. 25.

Of the beast it is said "He opened his mouth in blasphemy against God." Rev. xiii. 6.

The horn was "to make war with the saints, and to prevail against them." Dan. vii. 21.

The saints were to be given into his hand (the horn's) until a time, and times, and the dividing of times, and to the beast power was given to continue forty and two months.

The Papacy precisely answers this description. This is "That man of sin, the son of perdition;—who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." And this power is to have dominion until he whose right it is shall come and reign. Although its civil power is gone, yet ecclesiastically it is as potent as ever. Civil power was given to the beast, for the space of forty and two months, equal to twelve hundred and sixty days or years.

With the decree of Justinian, constituting the Pope universal Bishop, commenced the civil power of Rome, which continued until Gen. Berthier, under Buonaparte, took the Pope prisoner, and carried him to France. The decree took effect in 538,—the carrying the Pope away captive in 1798.

Those who are noting the indications of the times, and watching the tide of human affairs, testify to the truth recorded in the holy prophecies, that the little horn shall prevail. The learned and brilliant Macauley, the British critic, in an article on Ranke's History of the Popes, has the following:—

"It is impossible to deny that the polity of the Church of Rome is the very master-piece of human wisdom. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, has improved it to such perfection, that among the contrivances of political abilities it occupies the highest place. The stronger our conviction that reason and scripture were decidedly on the side of Protestantism, the greater is the reluctant admiration with which we regard that system of tactics against which reason and scripture were arrayed in vain." And again, "The Papacy remains, not in decay, not a mere antique; but full of life and youthful vigor."

The Catholic Church is still sending forth to the further ends of the world missionaries as zealous as those who landed in Kent with Augustin; and still confronting hostile kings with the same spirit with which she confronted Attila. The members of her community are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all the other christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. During two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has been in favor of the Church of Rome."

The venerable Dr. Spring, of New York, in a late discourse, speaking of the alarming progress of the Papacy, says:—

"While we, as Protestants are exhausting our energies against one another, theirs are concentrated in favor of Rome. In the political dissensions of Protestants, Rome even now holds the balance

of power; and in the use of the elective franchise, may decide every great political question, and almost upon her own terms."

"The designs of Rome are not limited to a single empire, but include the race under every parallel of latitude, and every form of government. Her stake is deep. Her game is high; and she is playing for nations. She spreads her great drag-net over the marshy and miry places of the earth, and gathers all manner of creeping things, and then she throws it over crowns and thrones." Thus she prevails. And thus we are living under the reign of the little horn—which is the only millennium which the Bible brings to view, before the coming of the ancient of days, to judgment. But the triumph of the wicked is short. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and the trump of God;" and this power that "makes war with the saints," and prevails, shall be destroyed "with the brightness of his coming."

That this coming is near, I firmly believe. The prophetic numbers, as I understand them, are nearly completed—and not for the universe would I take the responsibility of saying that the Saviour may not come at any moment. I see not a vestige of foundation for the very common belief of a temporal millennium.

It is a tradition of the elders which has crept into our faith, and prevented us from seeing that the "way to life is narrow, and few there be that find it." In the dark shadow of this theory the truth is obscured, and the sword of the Spirit cannot be wielded. Before the Ancient of Days sits, and the Son of man comes with clouds, there will be no opportunity for the saints to prevail against the kingdom of Satan,—to accomplish their warfare, retire from business on their independent fortune, and be so comfortably situated as not particularly to desire the Lord's return. This is not the decree of Heaven—this is not the will of the Most High. The faith once delivered to the Saints, and for which they earnestly contended, was, to look for God's Son from Heaven—was, to be "looking for, and hasting unto, the coming of the day of God." And in view of the declension in the church, in these last days, the Saviour said, "When the Son of man cometh, shall he find faith on the earth?"

It is even so. The nominal Church of Christ, for the most part, is at ease. She is soothing her twining conscience with peace-and-safety opiates—dozing with that narcotic, the spiritual reign, and lulling herself to deeper slumber with the syren song, "I am rich, and increased with goods, and have need of nothing."

These delusive fancies are but the fogs that have arisen in this last hour of the night, to cloud the dawning of the day, but soon they will be dispelled by the bright rising of the Sun of Righteousness, before whom all darkness will flee away.

But yet time lingers a little, and the Saviour is saying to his poor Laodicean Church, that knows not "that she is wretched, and miserable, and poor, and blind and naked," "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent. Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Yes, "to those that look for him, will he appear a second time without sin unto salvation." They are not in darkness that the day of the Lord should overtake them unawares,—they watch for the sign of the coming of the Heavenly Bridegroom, and when they see them they rejoice, for their redemption draweth nigh.

EMILY C. CLEMONS.

Rochester, N. Y. Jan. 25, 1844.

Letter from Brother Timothy Cole.

BROTHER BLISS:—It may be cheering and gratifying to the saints that read your paper, to hear a word from Lowell, and from the unworthy writer of this letter; as Lowell was the first place in our state where there was any considerable stir made about the immediate advent of our Lord; and myself one of the first that proclaimed it. It is now about five years since many in this city, with myself, became interested in the glorious truth that Christ was at the door. We have passed through many trials, afflictions and persecutions; hard sayings and cruel mockings have been a part of our daily portion; but the part that God has given has been more blessed than my tongue or pen can de-

scribe. As to my own faith, it is as strong, in proportion to the grace that I have, as ever before. I am truly and sincerely looking for my Lord; and if I know what my Bible means by looking and waiting, I am so daily. To me it is a reality that I shall soon see my Lord and Master. The cause in this place I think was never more prosperous than now; never more settled, grounded and united in the great fundamental truths of the coming kingdom. There are now two large meetings held constantly in this city, where the members are decided in the views of the Adventists. The meeting in Hamilton Chapel, established under the labors of Bro. Chandler and Martin, has prospered and grown until their house is full; and they exert a salutary influence in that part of the city. They have had a revival and souls converted among them most of the time for a few months past. A goodly number have been baptised. Bro. Preble is with them a part of the time, and they are supplied by others; they are a happy united band.

The church where I have labored most of the time for seven years past, is in a prosperous state. Our meetings of every description were never more full than now, except when there was a great revival or excitement. There is no discord or disunion that I know of in the whole church with regard to the glorious truth of the advent; all, so far as I am informed, love the doctrine,* whether they full believe in the time or not; and seem to say, come Lord Jesus, come quickly. Several of late have embraced the advent views, who had formerly treated them with neglect, and some who had partially believed, are now firm in the faith. There have been some converted from sin, or reclaimed from a backslidden state, every week for several weeks past. We have had from ten to thirty forward to the anxious seats each Sabbath evening for about two months. The interest among the unconverted I think increases daily, and the feeling among the brethren for them increases. The prospect is good for the cause here in this world, and glorious in that which is to come. We have often been told that our meeting must go down and be ruined, if the Lord did not come in A. D. 1843, and that we should all be infidels; but as to the first prediction, we have only to say, that there are one fourth more seats let in our meeting house now, than in any quarter in the last year, and the number increasing weekly. And as to the latter, let the Judge decide when he comes who are infidels; whether those who meet to talk about Jesus and the resurrection, and exhort one another daily, or those churches and church members who are getting up and attending picnics, and tea parties, and fairs; or purchasing organs at the cost of from one to five thousand dollars, while the poor of their churches are supported by the town; and worst of all, are crying peace and safety, when God says, sudden destruction is coming. Let the Judge decide. For one I am ready for the decision. O my God! what a day will that day of decision be. Prepare us all. Yours in the blessed hope.

Lowell, Jan. 12, 1844.

* By church I mean what the Bible means; the congregation or assembly of disciples.

The above by accident was mislaid. Bro. Cole wished us to say, that the reason he did not go to Dover, was in consequence of snow being on the track, which obstructed the cars. A subsequent letter informs us that Bro. C. is unable to lecture on account of his health.

STRANGE COINCIDENCE.—The *Courier Franco* states, that some days since a statesman and academician, in the course of a conversation which took place in the library of the National Institute, observed that in the middle of each century for the last five hundred years, some great social crisis had occurred in Europe. "In 1450," said he, "it was the art of printing which created a revolution. In 1550, it was Luther who shook the foundation of Catholicity. In 1650, it was Bacon and Descartes who demolished the infallibility of Aristotle. In 1750, it was philosophy which triumphed, and prepared the way for the revolution of 1789. We approach the year 1850, and it is evident society is preparing to undergo a fundamental revolution."

The Advent Herald.

"THE LORD IS AT HAND."

BOSTON, FEBRUARY 14, 1844.

All communications for the Signs of the Times, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the Jewish year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

PROPHETIC TIME.

I. 6000 years from creation, according to the Hebrew text, terminate about 1843.

II. The seven times, or 2520 years, of Levit. xxvii., beginning with the reign of the Gentiles over the Jews, B. C. 677, terminate about 1843.

III. The Great Jubilee, or 2450 years, commencing with the desolation of the land of Judea, B. C. 607, terminate about 1843.

IV. The 2300 days of Daniel viii., beginning with the 70 weeks of Daniel ix., at the going forth of the decree, Ezra vii., B. C. 457, terminate about 1843.

V. The 1335 days of Daniel xii. beginning with the taking away of the Pagan daily sacrifice, in A. D. 508, also terminate about A. D. 1843.

We must, therefore, if we read the Bible aright, be near the termination of all the prophetic periods. Reader, is it not worthy of your prayerful consideration?

Our Paper.

We publish TWENTY THOUSAND Copies of this number, which we send to all parts of the country. It contains some of the reasons of the hope we cherish, of the speedy coming of Christ; with illustrations of the nature of the Kingdom of God.

Those persons who receive this number gratuitously, will please read, and circulate. Those who may wish to subscribe, can do so through the Postmaster, who has the right to remit without cost.

Those who may wish to aid us in the circulation of this immense edition, can send in their donations to this office. Direct to J. V. Himes, Boston, Mass.

"Occupy till I Come."

This was the impressive admonition of our Savior to his disciples, when, at his first Advent, he likened the "little while" during which they should not see him, because he should go to the Father, to a Nobleman's going to a far country to receive for himself a kingdom, and to return. This admonition is peculiarly applicable to us, who look for his appearing at the present time: we are to occupy till

our Lord shall come; and as the time draws nigh, we mean, God helping us, to put forth redoubled efforts, and labor with redoubled diligence.

In accordance with this determination, we commence with this number a new Volume, and shall send an edition of 20,000 to all parts of the U. States. The Signs of the Times, commenced without a subscriber, and without means in April 1840, and was the first paper ever published, devoted exclusively to the time of the Advent. It has therefore been emphatically the Advent Herald; and with this No. it takes its own appropriate name.

When we look back upon the commencement and progress of this cause, we cannot but observe how God has owned and blessed the means put forth for its advancement. This doctrine presents nothing that appeals to any selfish or worldly principle in man; but is in opposition to all. It has been presented, not with excellency of speech, or with the wisdom and eloquence of man; it has held forth none of the honors or emoluments of this world; it has appealed to no man's pride, or vanity, love of ease, or love of fame; it has come with nothing that this world holds great or valuable; but it requires that all which flatters the carnal heart, shall be sacrificed on the altar of truth. And yet it has spread on every hand and found favor in the hearts of thousands; and multitudes are rejoicing in the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ, who will change our vile bodies in fashion, like his own glorious body; and he will dwell with us forever in the New Earth, wherein dwelleth righteousness. Such a wonderful extension of these glorious truths, against such fearful worldly odds, is proof to us that the God of Jacob has been with us, and sustained us by his own right arm. To him be all the glory.

The Advent publications have gone forth on the wings of the wind to all parts of the world, and been scattered like the leaves of the forest. Multitudes have gone forth on this errand of mercy, each in his own sphere, often without concert of action, and unknown even to their fellow laborers. And thus the seed has been sown broadcast over the earth. True, some has fallen by the way-side, and been devoured by the fowls of the air; some in stony places, and because there was no deepness of earth, when the sun was up, withered away; and others among thorns which sprang up and choked the good seed; yet much has fallen on good ground; and brought forth an hundred fold. Regular courses of lectures have been given in many of our large cities; and scarce an Evangelical church in the land is without a living witness of these truths. So general has been the extension of light on the Advent, both by publications and the living messenger, that probably no one in the land is now ignorant, that such an expectation exists, or has been without the opportunity to obtain some knowledge of our belief. Those therefore who are ignorant, are willingly ignorant; and those who have rejected it, have chosen to reject it: they have chosen their delusions.

We now look forward to the future, with unwavering faith, that we have read our Bibles aright, and that we are on the very verge of time. We believe our reckoning is correct; but if it should vary a few months, we shall still continue to labor, and watch, and pray, till the heavens reveal the coming One. We have no time but the present Jewish year, and if the vision should tarry beyond it, we shall wish for no other time; but wait. The evidence clusters about this year, and we can find no argument to extend time beyond. But our work is till the Lord shall come. Till then we ask the prayers of all the saints, that God may guide the hearts of all aright, and fit all his children for his coming, and kingdom, for Christ's sake.

The Conference.

The Conference at the Tabernacle, which we noticed in the closing number of the last Volume, was a season of sweet and blessed,

social intercourse to the joy of many hearts. According to appointment, Mr. Miller preached at the Tabernacle on the Sabbath, Jan. 28th, all day and evening, and was patiently listened to, by a crowded and attentive audience. All day and evening the seats and aisles were filled with as many as could find a place to sit or stand; and many of the young, with the middle-aged, and even the man with grey hairs, patiently stood and listened to the story of the Coming One, with the evidences of his near approach. Had the Tabernacle been twice its size, it would probably have been as densely filled, and multitudes were obliged to go away unable to obtain admittance.

On Sunday morning Mr. Miller took for his subject, the duty of continual watchfulness, "And what I say unto you, I say unto all, Watch." He showed what it was to watch, that none could watch without expecting that for which they watched; and also for what they were to WATCH—the coming of the Son of Man. This command to the disciples to watch, was shown to be incumbent upon ALL who should come after, during the entire gospel dispensation, and that therefore till its close, the coming of Christ could not be past. The nature of Christ's coming was shown to be a literal and personal coming, even as he departed into heaven. Also the object of his coming was shown to be, to save his children, and to destroy the works of the devil. As Christ is to save all when he comes, it follows that if his coming is past, none can be saved who have lived since; and therefore Universalism is false.

In the afternoon and evening he took for his text, Eccl. viii. 5, 6, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment." He showed from the Scriptures that those only are regarded as wise, who keep the commandments of the Lord and believe his word, and which is accounted to them for righteousness, producing a corresponding life. Such will discern both time and judgment, because to every purpose there is both time and judgment. It was there shown that every judgment brought upon the world, as predicted in the Scriptures, was in connection with a specified time, which was discerned by the wise. The flood, the destruction of the cities of the plain, the sojourning of the children of Israel in Egypt, and in the wilderness, the Babylonish captivity, and its end, and the dispersion of the ten tribes, with many other judgments, all occurred at the predicted time, which was discerned by those who feared the Lord; as was the time of our Savior's first Advent. It was therefore argued that the time of the Second Advent, at the end of all the prophetic periods, in the fullness of times, will also be discerned by those who are wise in the sight of God.

On MONDAY, at 2, P. M., the conference assembled in a meeting for social prayer, and enjoyed a sweet season of communion with the Father of spirits. Quite a number of brethren and sisters were present, from the neighboring towns. In the evening Mr. Miller lectured from the 2d of Daniel, with his usual clearness and success. The audience as in the subsequent evenings continuing to crowd the place. In the day time also the audiences were good.

On TUESDAY, the conference assembled at 10, A. M., and spent the morning in prayer, with praise, and exhortations. In the afternoon, in addition to a sweet season of supplication to the throne of Grace, very interesting addresses were listened to from Brn. Preble, Plummer, and Hervey. In the evening Mr. Miller lectured on the 8th of Daniel, re-asserting his fullest confidence in the correctness of his calculations, notwithstanding so much has been falsely said respecting his changing the time.

On Wednesday morning, a prayer meeting was held at 8 o'clock, in Berean hall, and at 10 in the Tabernacle. In the afternoon, in addition to remarks from other brethren, Bro. H. Plummer preached from 1 John, iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

In the evening, Mr. Miller lectured on the eleventh chapter of Daniel. It was one of his best efforts. He was very clear and animating, and feasted the lovers of historical prophecy.

On Thursday, prayer meeting in the morning as usual. At 10 o'clock, conference and prayer meeting at the Tabernacle. Bro. Himes, read from Luke

xxi. 34—36, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man;" and made some appropriate remarks on the subject of watchfulness and prayer. He was followed by Bro. F. G. Brown in some very interesting remarks on the present state of the church and the world, as being ominous of approaching events.

In the afternoon, Bro. I. E. Jones lectured from Micah ii. 12, 13. "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them." Bro. Preble followed with some interesting remarks, sustaining the Advent at hand.

In the evening, Mr. Miller lectured on the closing part of the 11th and 12th of Daniel. He was very happy in his illustration, and riveted the attention of a crowded audience, for more than two hours.

Friday was the last day of the conference. In the morning, in addition to the remarks of others, Bro. J. S. White commented in an interesting manner upon the 1st chap. of 1st Peter. He was followed by Bro. N. Hervey, who spoke upon the subject of unfulfilled prophecy, showing that none such now intervenes between us and the Advent. Bro. Hersey, Burnham, and others, also spoke on appropriate subjects.

In the afternoon Bro. F. G. Brown, preached from Luke xxi. 35. "For as a snare shall it come on all them that dwell on the face of the whole earth." He showed that the wicked alone dwell on this earth. The righteous are pilgrims and strangers here, looking for a better country, even an heavenly, and have no continuing city or abiding place. All such will escape the snare which will come upon all whose affections are placed supremely on this world, and regard it as their home.

In the evening Mr. Miller lectured upon the number of the beast, in Rev.

He was unusually clear, and seemed to carry conviction to many, of the correctness of his application of this prophecy. He remarked that his Advent brethren had not generally agreed with his views of it, and that satisfied him that they studied the scriptures for themselves, and followed him only so far as they believed he followed the word of God. He was, however, fully satisfied that the number of the beast 666 could only denote the years of pagan Roman supremacy from B. C. 158 to A. D. 508. He spoke of the mother of harlots, which all Protestants admit to be papacy, and remarked that if the Roman church was the mother of harlots, then her daughters must be the harlots: and therefore that portion of the Protestant churches that imitate and partake of the spirit of the old mother must be the daughters referred to. He said that he had ever and at all times advised adventists to stay in their respective churches; but God had ordered it otherwise; the churches had thrust many of our dear brethren out, and we have loved them too well to stay behind; and he was inclined to believe that God was right, and he had been wrong. Speaking of the light that Stuart, Culver and others had thrown upon the prophecy, he said they had only shown that Antiochus or Nero was the woman spoken of in Rev. xvii.

On Saturday evening Mr. Miller lectured on the two witnesses, of Rev. xi., which he showed conclusively to be the Old and New Testaments.

On the Sabbath, in the morning, Mr. Miller lectured on the Typical Sabbaths, and in the afternoon on the Three Woe-Trumpets. In the evening Rev. I. E. Jones spoke from the text, Rom. xiii. 12.—"The night is far spent, and the day is at hand."—Showing that if the night was far spent 1800 years ago, when the world had continued, but about 4000 years, it cannot but be now near its close.

At the close of the afternoon lecture, the Sacrament of the Lord's Supper was administered, of which partook a large body of believers, many of whom were from the neighboring towns.

In this course of lectures Mr. Miller has been uncommonly happy in his illustrations, and in securing a candid hearing. The interest continued to increase to the last; and never, perhaps, was there more interest in this city, on this question, than at the present time. Few men have the faculty of riveting the attention of an audience for so great a length of time as Mr. Miller. None can candidly listen to him

without gathering instruction from his illustrations.—He possesses a strong and vigorous mind, approaches all questions with calmness, and is never dogmatical in his opinions. He is ever ready to listen to the opinions of others; weighs well their arguments, and has a profound acquaintance with the history of the world, and the scriptures of truth, in the light of which, he analyzes all objections. Mr. Miller, to be duly appreciated, must be known. Where he is known, however much his opinions may be dissented from, the finger of scorn is never pointed, nor the lip of the reviler curled. In his own neighborhood,—Low Hampton, N. Y.—as a citizen, a neighbor, and a magistrate, he has ever been respected and esteemed. The world has been taught to despise him, and the church to revile and reproach him; but among all who have entered the list against him, his superior in mental greatness, or in goodness of heart, has not appeared. He makes no pretensions to scholarship, but had he studied in the schools of the prophets, with his intellectual endowments he would have stood as much above his petty opposers in scholastic attainments, as he now does in a knowledge of the scriptures. We cannot speak of him as we would, lest we might appear not modest in our expressions; but we express the honest sentiments of our heart, when we say, that were we embarked in any holy cause, we should feel proud to be associated with William Miller, of Low-Hampton, N. Y. At each succeeding interview with him, one can but feel they never knew him before. If we may use the expression, he opens like a book—each succeeding chapter and page presenting new and more endearing traits of character. Among all the foul objections which have been brought against him, no one has ever lispd aught against the purity of his life, or the soundness of his theology on doctrinal points. He has ever stood aloof from the petty strifes of the day, and is endeared with the most affectionate remembrance in the hearts of thousands.

On Monday, the 5th inst., at 4 P. M., Mr. Miller and Brother Himes left for New York city, to hold a conference, and give there a course of lectures.—From thence they expect, if time continue, to go to the cities of Philadelphia and Baltimore; and thence to Washington to visit Cæsar's household. This will be an expensive mission, but the Lord will incline the hearts of friends as He shall see the cause may need. We trust that much seed has fallen on good ground in this city the past week; and may the blessing of God still accompany the labors of our brethren. Bro. I. E. Jones remains in the Tabernacle in the absence of Bro. Himes. We are glad the cause here is in the hands of so able an advocate.

An Address to the Believers in Christ

OF ALL DENOMINATIONS.
Dear Brethren:—We would ask in the name of our dear Master Jesus Christ, by all that is holy, by the fellowship of the Saints, and the love of the truth, why you cast us off as if we were heretics?—What have we believed that we have not been commanded to believe by the word of God, which you yourselves allow is the rule and only rule of our faith and practice? What have we done that should call down such virulent denunciations against us from pulpit and press, and give you just cause to exclude us (adventists) from your churches and fellowship?—In the name of all that is dear, all that is holy and good, we call upon some of you to come out and tell us wherein our great sin lies. Have we denied the faith once delivered to the Saints? Tell us we pray thee, or, wherein is our fault? If there is an honest man among you, of which we cannot doubt, we shall expect to see your reasons publicly and honestly avowed; and if we are guilty of heresy, or crime, let the Christian community know it, that we may be shunned by all who know and love the truth.

Is it heterodox to believe that Jesus Christ will come again to this earth, to receive his saints to himself, and to reward all men as their work shall be? If so, then our fathers, and our ministers, our creeds and our Bibles, have taught us heresy; and from our infancy we have misunderstood our teachers, and misapplied our Bible. Do tell us what mean a class of texts like these? John xiv. 3.—"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Acts i. 11—"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—1st Pet. i. 7 and 13—"That the trial of your faith, being much more precious than of gold that perisheth, though it may be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the Revelation of Jesus Christ."—Rev. i. 7.—"Be-

hold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

Does our crime consist in our looking for him and loving his appearing? This, too, we charge upon our fathers and teachers; we have heard ever since we had consciousness, as our duty explained and enforced, to watch and look, to love and be prepared for his return, that when he comes we may enter into the marriage supper of the Lamb. We also have Christ and the apostles for our example in so doing. Witness, Matt. xxiv. 44; xxv. 13; Mark xiii. 34—37; Phil. iii. 20, 21; 2 Tim. iv. 8; Titus ii. 13; 2 Pet. iii. 12; Rev. xvi. 15.

Or are we to be severed from our brethren because we believe the prophets of the Old and New Testament to be the true prophecies of God; or because that we think we can understand them, and see in the history of our world their fulfillment? Are we to be cut off from our connexion with your churches, because we believe, as your ministers have told us we ought to, for ages past? Acts xxiv. 14.—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." xxvi. 22.—"Having therefore obtained help of God, I continued unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. King Agrippa, believest thou the prophets? 1st Tim. iv. 14.—"That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." Rev. i. 3.—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

Again, let me inquire. Are we treated as heretics because we believe Christ will come this year? Are we not all commanded to watch? Mark xiii. 37.—"And what I say unto you, I say unto all, Watch." And I would ask, is it not our duty to watch this year? If so, will you tell us how a man can watch, and not expect the object for which he watches? If this is the crime, we plead guilty to the charge, and throw ourselves upon the word of God, and the example of our fathers, to justify us in so doing. Eccl. viii. 5—6—"Whoso keepeth the commandments shall feel no evil thing; and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment." Dan. xii. 6—7.—"And one said to the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." 1st Peter, i. 9—13. "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Now, if we are wrong, pray show us wherein consists our wrong. Show us from the word of God that we are in error; we have had ridicule enough; that can never convince us that we are in the wrong; the word of God alone can change our views. Our conclusions have been formed deliberately and prayerfully, as we have seen the evidence in the scriptures; and all reasoning against our views has only served to confirm us in them.

Or, are you ready to say that our crime consists in examining the Bible for ourselves. We have inquired "Watchman, what of the night?" we have besought and entreated them to give us any signs of the coming morning, and have waited patiently for an answer; but have waited in vain; have been turned off with some German or French philosophy, or had the book closed in our face, and been insulted for our deep anxiety. We have therefore been obliged to study for ourselves; and if we are to be cut off for honestly believing in the exactness of prophetic time, then Scott, and Wesley, and the Newtons, and Medes, Gill, and others, should all be excommunicated for the like offence. We therefore once more call upon you to show us our errors, and until this is done, we must continue to believe the Lord will come in this Jewish year.

WM. MILLER.

A Sign of the Last Days.

EATING AND DRINKING WITH THE DRUNKEN.—We learn by Matt. xxiv. 45—51, that when the coming of the Lord is at the door, and the signs which he gave us at his coming, have all been seen by the last generation of the earth, then, as he commanded us, those who love his appearing will know that his coming is nigh, even at the doors, as summer is, when the trees put forth their leaves; and will give the household the necessary meat in due season.—And then also, the evil servants, who love not the appearing of the Lord, will begin to smite their fellow servants, who are proclaiming the Master's approach, will say in their hearts, "My Lord delayeth his coming," and will eat and drink with the drunken. This is the last indication that our Lord has given us of his Advent; and in the midst of this feasting and revelry, in the midst of their beating their fellow-servants, and denying the coming of Christ, and, in the midst of their boasted security, the Lord has assured us he will come, in a day when they look not for him; and in an hour they are not aware of, and will appoint them their portion with the hypocrites.

The present indications show that we are now occupying this very point of time, when those who profess to be stewards over the household of God's children are thus denying the coming of Christ, beating those who are looking for the Lord, and feasting with the ungodly.

The donation parties which were commenced a few years since, in love and kindness to those who have the spiritual charge of the churches, are now greatly deteriorated in many places, and perverted from their original objects. The annual visits are often, now, looked forward to as scenes of enjoyment, where large numbers of the parishoners in the respective congregations, the converted and the unconverted, will meet together, not to study the word of God, or enquire more perfectly the way of salvation, but to have a social chat, indulge their pride in the munificence of their gifts, and feast together on the good things provided. Those the most able are emulous to give the greater gift, while those the least able are mortified at the scantiness of theirs. Then follows a card of thanks in the various religious papers, from the various pastors who have been thus honored, which stimulates others to like acts of charity!

Even the children in the Sabbath Schools are feasted, and are indulged in their sleigh-rides in the winter, and excursions in the summer. Here the table is spread, and more of the dainties of the season, than spiritual food, is given them. These things are temptations to the ungodly who desire to enter, that they may partake of the loaves and fishes, like the Jews, who cared more for those things, than for the miracles which the Lord did. John vi. 26.

These things, however, are small evils in comparison, and would not have been noticed at this time, but for the more gross and disgusting scenes of feasting and revelry which have grown out of them, of which they were the germ. Church feasts, and Church tea-parties, and Church fairs, where all the luxuries of the day that can please the eye, or administer to the gratification of the appetite, have taken the place of the old-fashioned Church fasts. At these fairs they have their lotteries; sustaining under the holy garb of religion, the very system of gambling, which Cæsar, in many of the States, has prohibited as too immoral, even for him. Gold rings are inserted in loaf cake, which is sold at exorbitant prices, on account of the treasure it contains, which will be the portion of him who is so lucky as to obtain the piece in which it was inserted. Here congregate the pious and the impious, those that fear God, and those

that fear him not: the righteous and the unrighteous; the holy and the profane; none are excluded who can pay the fee of admittance.

In all our principal cities these tea-parties are being held. Several have come off at the late Tremont theatre, where the society of Mr. Culver meet; and where a different system of theatricals are in vogue, but which some believe are none the less dangerous to souls, than those formerly there exhibited. A number of the other professed churches have followed the example, so that even the school children have boasted of the good things and fine times they have at their respective churches.—At Lowell, after a round of this festivity, one member remarked in sober earnest, that this would be a grand way to bring about the millennium; and yet they tell us the New Earth is too carnal!!

The last Zion's Herald has an editorial, headed in large letters

"TEA MEETING AT LYNN," given by the Ladies of the South-street Methodist Church, in the Town-Hall, which the editor says "was filled with a most interesting assembly," including *six clergymen*, and "its sociability was untrammelled." Again he says:—"One of the speakers, who had been acquainted with the sainted founders of Methodism in Lynn, remarked emphatically that he believed their spirits were hovering with delight over this scene of christian intercourse, among their children. The tables were spread bountifully and elegantly. The hall was decorated with evergreens & portraits of our bishops and distinguished preachers." The best of it, however, was, they made "seventy-five dollars clear of all expenses."

The following advertisement we cut from a New York paper:

GRAND FESTIVAL by the Ladies of the 16th-street Baptist Church, Wednesday evening, January 24th, at the Tivoli Saloon, (the proceeds to go for liquidating the Church debt.) Tickets may be had of S. Smith, 164 18th-street; C. Tousey, 252 Bleecker-street; B. S. Whitney, 57 Wall-street; J. W. Carhart, 113 Christopher; F. S. Miner, 93 Maiden-Lane; B. B. Merrill, corner of 16th-street, and 8th avenue; and at Nelley's, 221 Bleecker-street; Pattinson's, corner of Ann and Nassau-streets; J. Lott's bookstore, 156 Fulton-street; Leavitt & Trow's bookstore, 194 Broadway; Hale's Letter Office, 58 Wall-street; Journal of Commerce, Tribune, and New-York Citizen offices, and at various other places, and at the door on the evening of the Festival.

We give another:

UNPRECEDENTED ENTERTAINMENT at the United States Hotel, corner of Pearl and Fulton streets, on Thursday evening, the 25th January, 1844:—

1. The Ladies of the Nassau-street Congregation will commence their Annual Festival in the spacious Saloons of the United States Hotel, on Thursday evening, the 25th inst., precisely at 7 o'clock. The Festival will close at 11 o'clock.—The windows on Pearl and Water-streets will be brilliantly illuminated.

2. Professor Bronson, who, by a happy combination of extensive science, with commanding powers of oratory, is attracting multitudes in other parts of the city, has generously tendered his services for the evening. At suitable intervals he will deliver several of his most entertaining and instructive Recitations. He will also give an exposition and exemplification of *Ventriloquism*.

3. Prof. Nash, whose vocal powers will bear comparison with any musical performer in the United States, has also consented to be present. Several duets, solos, and other pieces may be expected during the evening. The Professor will be accompanied by Miss Dobson, on one of Atwill's grand pianos. The sweet and unaffected vocal and musical performances of Miss Dobson would alone enrich any entertainment.

Tickets 50 cents for a gentleman, and 25 cents for a lady, may be obtained at the United States Hotel, Pearl-street House, Waverly House, City Hotel, Atwill's Music Store, Astor House, Athenæum Hotel, Howard Hotel, and Carlton House, Broadway. Also at Johnson's Refectory, Fulton-

street; Firth & Hall, Franklin Square; and Raynor's Book Store. 76 Bowery.

This last seems to be but the commencement of a series of feasts to be held by this Baptist Church where *ventriloquism*, and not religion, will contribute to the entertainments; and the tickets of which are sold at the bars of all the principal hotels.

The following is the way they do such things out west, and is the copy of a bill which advertised a Fair in Rochester.

LADIES' FAIR—ST. JOHN'S CHURCH.

A Rare Supper, at 8 o'clock this (Wednesday) evening. A *Splendid Young Deer, fresh from the Alleghenies*, ROASTED WHOLE, will be served up with other delicacies. Tickets for Supper 50 cts. Admittance fee 12 1-2 cts. Admittance in the day time free. Supper tickets to be had at the Fair. Rochester, Dec. 20, 1843.

This feast was held in the church in charge of Mr. Hubbard, and in which Dr. Lucky of Rochester, preached last year: its ostensible object being to raise money to purchase curtains for the pulpit, and other extravagances for the church. To raise money for such useless extravagances, more in accordance with the teachings of her on the scarlet colored beast, than with the example of primitive christianity, it was necessary to appeal to the *carnal appetites* of the wicked, to tempt them with feasting and revelry to contribute to the pride of the Church. Our Saviour does not say they will eat and drink and be drunken, or that they will drink any thing that can produce drunkenness; but only they will eat and drink with the drunken. Now, if inviting all who are able to purchase a ticket to come in and eat and drink, is not inviting the drunken with the sober, and eating and drinking with the drunken, it will be difficult to conceive what could be a fulfillment of that text.

They were, however, not only to eat and drink with the drunken, but were to smite their fellow-servants, and deny the coming of the Lord. At this last feast this was also fulfilled in a most striking manner. Dr. Samuel Lucky, as named above, wrote a pamphlet of 24 pages, entitled "Strictures on Millerism, or the Second Advent Doctrines, as taught by its advocates, and particularly the system of measures by which they are disseminated." In this pamphlet, from the title-page to its *finis*, we have been unable to find a single text of scripture quoted in support of his views; and yet he endeavors—1st. To show the time in which we expected the Lord, is past; and 2d. Impeaches the motives and purposes of its advocates, by claiming that while their ostensible object is to save souls and prepare for the judgment, their real one is the selfish purpose of building up a sect! He thus, in the first place, claims that the Lord delayeth his coming; in the 2d place, smites those who are looking for the Lord. These pamphlets were sold in that church on this occasion, where were present the military and fire companies in uniform, and a band of music, playing that which ill accorded with a house dedicated to the Lord. Well did our Saviour say, Matt. xxiv. 37—39—"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be."

A PREDICTION FULFILLED.—It has often been remarked by our opponents, that the preaching of the Advent would make infidels. This prediction has been fulfilled; or at least, it has been the means of showing many to the world, as infidels, who, but for the preaching of this doctrine would have escaped all suspicion. In their efforts to escape the

conclusions of Mr. Miller, many of our most distinguished ecclesiastics have been found to take strong infidel and neological ground; and among their hearers have been found ready listeners, fully prepared to adopt any conclusions, however transcendental, if they could thus be made to believe the coming of the Lord a fable.

The following extracts will show the effect of clerical scoffing upon infidel minds.

THE MIDNIGHT CRY.—We used to hear, six months ago, much said about the midnight cry.—All the abettors of Miller's follies joined in this cry. But of late, we do not hear any thing about it. All these birds of night have stopped their noise, from which we infer that day has broken, at which time, owls generally cease to hoot.

Universalist Trumpet.

We copy the above for the purpose of expressing the thought that occurred to us upon reading it.—The Millerites, whom this Reverend and Universalist editor sneeringly calls "owls," profess, like himself, to believe in the Bible, and in the Christian faith. He thinks them deluded—we will suppose he honestly thinks so. What, then, in such a case, ought he to have done, as an honest, candid man? He ought to have said to them: "My Christian Brethren, I think I have reason to believe that you are laboring in an error; and as I deem it my duty to remove it, I will, with your permission, discuss the subject with you in an open and friendly manner. Possibly, I may impart some new views which may convince you of your mistake; but should I fail, I trust I shall not be so uncandid as, for a difference of opinion, to call in question your sincerity, nor so uncharitable as, for an error in judgment, to withdraw from you my fellowship."

Such, or similar language, from one Christian opponent towards another, while it would exhibit a spirit of kindness and friendly feeling, would do a great deal to convince the infidel that Christianity might be a better system than he was accustomed to believe it. But so long as he sees, as in the present case, that a mere variance of thought in one Christian Brother, is enough to steep another, and a Reverend Christian Brother, up to the eyelids in bigotry and censoriousness, he will have but little inducement to renounce his infidelity and become a Christian; for though his system may be lacking spiritual faith, as it certainly is, there is yet remaining enough of saving virtue in its practise to prevent him from quarrelling, at least with his brethren.

Investigator.

The Julian Period.

BRO. BLISS:—I wish to suggest to you the importance of explaining in your paper, for the benefit of the common people, the true nature of the Julian period, and why the present year is the 6556th of that period, while it is only the 6000th by Mr. Miller's chronology. Also, whether the remainder, after subtracting the Julian period of the Saviour's birth from the Julian period of the present year, is 1847 Julian years? If so, how that period is the same as 1847 of the Christian Era. I find many are querying here.

E. G. PAGE.

The sole object of the Julian Period, is to furnish a great period including all other periods, by which they may be harmonized and adjusted. This celebrated period is formed by the continued multiplication of the cycles of the Sun, 28 years, of the Moon, 19 years, and of the Indiction, 15 years, whose product is 7980 years. Its first year is not designed to synchronize with the creation; but at some period of time, when the cycles of the Sun, Moon, and of the Indiction were respectively. Reckoning back from the present numbers of those cycles, it is found that No. 1 of each could never have all fallen on the same year, since 4714 years before the vulgar era; when, had the world existed, they would have been thus, and will not be again, till A. D. 3267, when the Julian period commences anew, having ended with 3266. Every intermediate year till then, will be distinguished by different numbers of those cycles.

At the commencement of the Vulgar Era, the year of the current cycle of the Sun, was 10, of the Moon, was 2, of the Indiction, 4; and the year of

the Julian period which synchronized with that, is found by finding a number, which, being divided by the three prime integral numbers, 28, 19, and 15, shall leave the given remainders, 10, 2, and 4, respectively. This number is found to be 4714, which, divided by those numbers, gives quotients of 168, 248, 314, the number of revolutions those cycles have respectively made since the commencement of this period, with the given remainders, the years of the current cycles respectively.

The Birth of our Savior being before the death of Herod, which is found by astronomical calculations to have been in the year 4710 of the Julian Period, the present Jewish year is 1847 Julian years from that epoch. 1847 of the vulgar era would accordingly be 1851 from the birth of Christ.

Ed.

HOW THE LORD WORKS.—A brother, the captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, 40 days, on account of storms, during which time a continued concourse of individuals thronged him to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen, that received the truth gladly, and embraced it with all their hearts. On sailing from Newport for this country, when out two days, the ship sprung a leak, and he was obliged to return to Bristol, Eng., to unload, and new copper, which will detain him a month. There are also inquirers flocking from distant counties with those high in office, and of the first respectability. Thus the Lord works in his own way.

WHO IS THE INFIDEL? While Bro. T. M. Preble was lecturing at Lowell, a few weeks since, a Methodist class leader accused him of being an infidel, and wished Bro. P. to call upon him. Accordingly Bro. Preble gratified him with an interview, and called on the class leader at his shop. He then repeated the charge that Bro. P. was an infidel. Bro. Preble, instead of replying, handed him his Bible and wished him to read a passage that he believed. Mr. A. took the Bible, and turned over the leaves back and forth, without reading. Bro. P. asked him why he did not read? He replied he was looking for a text. Bro. P. told him he could have read and believed the first text he opened at. The class leader saw that he had proved himself the infidel; and handed back the Bible.

Letter from London.

Dear Bro. Himes,—I most gladly embrace the present opportunity of sending some account of the cause in England. The books you sent are nearly all circulated, and we have openings for the distribution of many more, as we have additional help. I refer to our dear brethren who are now going forth in different directions. In addition to brethren Winter and Burgess, we have brethren Bouton, Gunner and Barker. They met at our house on the first of January, with other friends, and held a conference. It was agreed that brethren Burgess and Bouton should go into the northern counties, and brethren Barker, Winter and Gunner into the eastern counties and lecture and distribute publications. Bro Bonham was present.

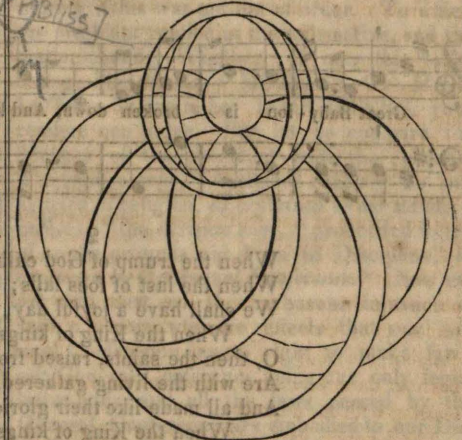
We received a letter from brother C. Dealtry stating his arrival at Liverpool. He had lectured there to an attentive audience, and thought of visiting Manchester and the principal towns on his way to London. Bro. Winter wishes me to say that since he wrote to brother Litch the Lord has greatly blessed his labors; not only in professors being quickened, but many sinners have been brought to God, and rejoice in the prospect of the glory that is to be revealed in that day. There are several clergymen of the Church of England who have examined the American publications, and are preaching the doctrine and distributing the works among their parishioners.

There are many in this country who seem constrained, independent of these works, to study the prophetic parts of scripture—chiefly among the clergy of the Establishment. Yet there are some, who, although till of late they have been asleep on the most important parts of Scripture, through the reading of your works on the prophecies have discovered the nature and importance of the subject. "Litch's Exposition" has been of great use to ministers and students of prophecy generally, Storrs' "Bible Examiner" has been called for, and "Litch's Address to the Clergy," in short, they are all excellent and useful, and evidently are prized by those who have

read with unprejudiced minds, to be the purest and most complete body of sound divinity ever laid before the British public. They are sweeping away the mists of error which have so long been palmed upon the religious public.—They are bringing sinners to God, and awakening the sleeping virgins to trim their lamps, and cause the sons of Zion to shout for joy to know their deliverer is nigh.

There has been a remarkable "sign in the sun," seen by the principal part of the citizens of Norwich and the surrounding country, such as has never been seen in England before. It was seen in December last, about 12 o'clock at noon, and continued for two hours. It very much alarmed the inhabitants. It occurred just before Brn. Winter, Burgess and Bouton opened their mission in that city. It seemed to prepare the way for the truth, so that they met with good success there.

S. Bliss



[Our faithful correspondent has sent us a colored drawing, of which we insert an exact, though reduced, engraving. The small inner circle represents the sun, of a light orange hue; the outer part of the two larger circles, at unequal distances from the sun, appeared of the same hue; but the inner part of those circles was a very deep yellow; the sky within these circles appearing of a dusky brown color; and the three large circles, passing through the sun, appeared a distinct bright light.—*Ed.*]

The brethren intend on their return to the country, re-visiting Norwich. Some of the friends there have formed themselves into a committee for the purpose of opening a spacious building for them, which will hold several thousand people. We received a very encouraging letter from Bro. Hutchinson, of Montreal; also a number of his papers, which are excellent. It is like a two-edged sword, cutting both ways, as it strikes at the root of the "temporal millenium" and "return of the Jews;" also gives a correct understanding of the prophecies. Had we known before that he had been waiting for a call direct from England, he would have had it long ere this. There is no doubt his labors would have been a great blessing to thousands in this country. I thank God I feel anxious for that day when death shall be swallowed up in victory. O, what harmony, grandeur and beauty there is in the blessed book of God. Human language fails in setting it forth in its richness and fulness, and many parts, which at one time seemed like a dead letter, now seems the best, since the Lord has so mercifully sent a light to shine upon it. O that I had the ability to do more for the spread of this glorious truth. O, for a trumpet voice on all the world to call.

E. LLOYD.

21 Parker's Terrace, Necenger Road, Bormondsey, London, Jan. 3, 1844.

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

They who truly love God, have a secret guidance from a higher wisdom than what is barely human, namely, the Spirit of Truth and goodness, which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls, and relies upon him for his direction, has the counsel and direction of his father; and though the voice be not audible nor discernable by sense, yet it is equally as real as if a man heard a voice saying, "This is the way, walk in it."

Matthew Hale.

“When the King of kings comes.”

BY N. BILLINGS.

Moderato.

Unison.

2
When the trump of God calls,
When the last of foes falls;
We shall have a joyful day,
When the King of kings comes:
O, then the saints, raised from the dead,
Are with the living gathered,
And all made like their glorious Head,
When the King of kings comes.

3
When the foe's distress comes,
Then the church's "rest" comes;
We shall have a joyful day,
When the King of kings comes:
And then the new Jerusalem,
Surpassing all report and fame,
Shines worthy of its Maker's name.
When the King of kings comes.

4
When the world its course has run,
When the judgment is begun;
We shall have a joyful day,
When the King of kings comes,
To see the sons of God well known,
All spotless to their Father shown,
And Jesus all his brethren own,
When the King of kings comes.

5
When the Conqueror's hour comes,
When he with great power comes;
We shall have a joyful day,
When the King of kings comes:
To see all things by him restored,
And God himself alone adored
By all the saints, with one accord,
When the King of kings comes.

As we Expected.

MILLERISM.—“The Millerites are showing how hard it is for human nature to face its pride, and honestly confess a wrong. The world would not burn up at the time hoped for, and now, instead of acknowledging their mistake, they are devising schemes for getting off handsomely. Some are saying that the time never did constitute an important element of their theory—it is sufficient for them, that the world is speedily to be destroyed, and no millenium to occur. Rev. S. Hawley, who has been a prominent leader among them, has published an elaborate article in the *Signs of the Times*, in which he endeavors to show that the 2300 years do not end till 1847. Very likely; and if he should live till then, it would be just as easy to find another error in the footing. These deceivers are incurring a fearful responsibility.”—N. Y. *Evan.*

Yes—yes! “These deceivers are incurring a fearful responsibility.”

“These deceivers!” *The Lord judge between thee and us.* But how appropriate this language! It is identical with that used by the murderers of Jesus Christ, in speaking of him, “*This deceiver!*” It is right that their moral successors should use their own words. In that case however, the impious slander was so clumsy and barefaced, that it proved suicidal. Heaven has thus ordained that infamy should be to some extent its own antidote; so that it may be said of its agents, as of Jannes and Jambres—“they shall proceed no further, for their folly is manifest unto all men.”

It would be difficult even for a Jannes and Jambres to put together the same number of mis-statements in so few words as are contained in the above article, or to make a more unwarranted and malignant use of what truth there is in it, by making it the basis of a general charge against “the Millerites.”

It is too late however to expect the Evangelist to be capable of forming a right judgment, either of the truth itself, or of the character of those who have devoted themselves to its promulgation. Its habit of mis-stating facts, or of inventing facts which are not facts, in reference to the Adventists, devel-

opes a spirit that is depraved even to fatuity. Alas, for those of its readers who are cursed with any faith in its contents.

The position “of Rev. S. Hawley:” among “the Millerites” is of no consequence here. His “elaborate article,” so far as we know, has no more influence upon them, than others of a similar character from any other source. Of him we say as the Roman did who reported the death of Cæsar. *Vixit et.*

It is enough that the world knows his article to have been admitted into our columns out of respect for its author, and that it has been replied to, in a manner the most directly opposed to the supposition “that the 2300 years do not end till 1847.”

And yet this is the fact which is held up to the world in proof that “the Millerites are showing how hard it is for human nature to face its pride, and honestly confess a wrong.”

This notion that “pride” could ever make a Millerite, is really laughable. We should like to have this Evangelist take some hour when his brains are in their most acute condition, and his “pride” the most active, and set about the work of inventing a reason which could induce him to become a Millerite, and if his “pride” don’t get puzzled, there is more hope of him than we expected.

Every body knows that “pride” can talk, and we can guess without saying anything of experience how it would talk in this case. Hear it. “Millerism, Millerism! What have I to do with that? It is an unpardonable offence to name it as a subject of my favor! It has too much to do with the Bible—it has not been doctored, nor titled, nor consecrated as evangelical; and what do I want to do with the Bible aside from these?”

And then it is as unpopular “as a root out of dry ground.” None of the rulers or of the pharisees believe it, or if they do, never confess it; for it cannot be done without losing caste and being turned out of the synagogue. What do I want of an unpopular doctrine?

And what is worse than all the rest, it looks to another world. My portion is here—these dreams are fit only for old Melchisedec, or moping Lot, or dreaming Abraham! My paradise is here!

These fools don’t work it right, they don’t understand how to blow hot and cold in the same breath; to make the Bible mean this, that, and the other thing, and not anything in particular; they suppose it means what it says. And such a meaning! it makes men crazy; ease, honor, health, life, all sacrificed to their Bible whims! And it is money out of pocket all around! No money, no soft clothing, nor king’s courts! Bless me, this will never do for me! It would be as fatal to me as the thunderbolts of Michael that drove the devil out of heaven! “I beseech thee torment me not!”

“Their pride!” A man must be wanting in common sense to think of such a thing. Call them “fools,” “insane,” “mad,” “deluded,” “fanatical,” anything in the chapter of *evangelical* epithets; but nobody will ever believe that pride could make a Millerite for this very good reason; it is doubtful if a man can be found to whose pride, as a relief to his position in the estimation of the world, Millerism can offer a temptation. He may get drunk, or get others drunk, he may be a man-stealer, an adulterer, a thief, a liar, a gambler, he may get his living by making wooden nutmegs, selling tares for wheat, counterfeiting money or counterfeiting divinity; he may be deformed or ragged, or even as black as the Creator ever made a man, and if one or all of these sources of mortification could be removed by becoming a Millerite, and his pride were to decide his fate, even if it were as devout as that of the Evangelist, it would appeal to heaven, as a thing of doubtful existence, and to the earth as the lord and master of its being; and with all the energy that popular piety and profanity could inspire, exclaim anything but Millerism!

No comparison can be found for its unpopularity, but by referring to the past—to the proud “fanatic” who got up the notion, “in the days that were before the flood,” that God would destroy the earth, and even fixed the time, the day, when the destruction should begin; and another, right in Sodom, who declared, though he was as one that mocked” in doing so, that God was about to destroy Sodom; in both these cases, “instead of acknowledging their mistake, they were devising schemes for getting off handsomely.”

So with the Millerites. They mean to get rid of their "pride," and whatever is "wrong," whether their "prominent" leaders that have been, or wish to be, like it or not, and "get off handsomely."

Speaking of the pride of the Millerites, however, does remind us of a few things they may be proud of. 1. They have been able to keep the truth on their side. 2. In all their contests with their opposers, in spite of the odds against them, humanly speaking, they have triumphed gloriously. Father Miller and his "fanatics," some of them mere boys, have performed feats of valor in this contest with the Lord's-spiritual of the land, that might gratify their pride, if they had time for it. The exploits of Napoleon and his marshals, in the overthrow of the old generals and haughty sovereigns of Europe were not more astonishing.

The Evangelist must be familiar with one case at least, for its columns were employed in bringing the champion referred to, Dr. Weeks, into contact with the enemy. Now we speak advisedly, having lectured on "Millerism" in the Dr's church, there is good reason to believe that there are not 20 members in his church who are not Millerites. One of his deacons is among them. Who would not be proud!

But, seriously, brother Evangelist, your "pride" is to be looked in the face, your "wrong" confessed. It may be "hard," but it must be done. Whether "the Millerites" are right or wrong, you are wrong in having borne false witness against your neighbor.

H.

Ecclesiastical Trial.

ARBITRARY POWER OF THE M. E. CHURCH, VS. MILLERISM.

BROTHER BLISS:—If I can have the use of the columns of your paper, I will give a brief account of an ecclesiastical trial had recently in my case, for preaching the coming of Christ this Jewish year.—A doctrine more odious, to a part of the church at least, than the sins of the present generation. Of this trial I should not speak, if it concerned only my own personal interests; but I think it involves an important principle of justice, in which every Christian, and especially every METHODIST, should feel a deep concern. If ministers and members of the M. E. Church are to be unconstitutionally and unjustly deprived of their rights and privileges—if they are to be deprived of the common rights of all men of being governed by the laws of the constitution to which they have voluntarily subscribed, and that too for no other offence than believing and advocating the coming of Christ in a few months, it is time, I think, that we understand our position. Of the ground of these remarks, your readers can judge when they have read the facts as they occurred in the above named trial. Being a member of the Maine Annual Conference, I, in common with others, at its last session, passed under the ban of the following anomalous resolutions, put forth by that body.

"1. Resolved, that every minister in the M. E. Church has virtually pledged himself, and every Elder has emphatically pledged himself before God and his church, always to minister the doctrine and discipline of Christ, as the Lord hath commanded, and to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word."

"2. Resolved, that the peculiarities of that theory relative to the second coming of Christ and the end of the world, denominated Millerism, together with all its modifications, are contrary to the standards of our church, and we are constrained to regard them as among the erroneous and strange doctrines which we are pledged to banish and drive away."

"3. Resolved, that though we appreciate the motives of those among us who have been engaged in disseminating these peculiarities, we can but regard their course in this respect, as irreconcilably inconsistent with their ecclesiastical obligations, and as having an immediate and more particularly an ultimate, disastrous tendency."

"4. Resolved, that those who persist in dis-

seminating these peculiarities, either in public or in private, and especially those who have left their appropriate work for this purpose, be admonished by the chair, and all be hereby required to refrain entirely from disseminating them in future."

We would here remark, that the punishment contemplated in the last resolution was administered (and publicly reported through the country) contrary to the provisions of all judicious and equitable governments, viz., without attempting to prove those ministers guilty of any wrong. But of this I made no complaint, but went on my way, preaching as a matter of duty to God and the world, "Behold the Bridegroom cometh, go ye out to meet him," until a few weeks since, when I was summoned before a council of preachers, by the P. E. of Portland district, to answer to the following charge and specifications.

"CHARGE.—Disseminating doctrines contrary to our articles of religion, as explained by our standard authors."

First Specification.—Teaching the doctrine of a spiritual millennium [or a millennium commencing at the personal appearing of Christ] in opposition to a temporal millennium, so called.

Second.—Teaching that the time of this millennium is revealed in the Bible.

Third.—Teaching that time to be 1843, of what you call Jewish time—ending May next.

Fourth.—Teaching two resurrections, 1000 more or less years apart."

Immediately after the opening of this trial, it was seen that those extraordinary resolutions were to be *sine qua non* in the case, and though passed by a non-legislative body, were pressed into the statutes of Methodism, to speak alone against "Millerism." The reason is obvious: the laws of Methodism are silent relative to the time of the Second advent of the Savior, and there must be some arbitrary appendage made, or nothing could be done. I here raised an objection to some of the committee, based on the fact that they had expressed their opinion strongly, that the sentiments which it was alleged I had disseminated, were contrary to Methodism. But it was replied that my objection could have no weight, for the question that "Millerism" is contrary to Methodism, was settled by the resolutions of our Conference, and the committee had only to determine whether or not I had preached the doctrine. To this decision I strongly objected and appealed to the Discipline of our church as the only law by which I could be tried, and as I was charged with disseminating doctrines contrary to our articles of religion, I requested that an article of religion might be shown to which my doctrines were contrary, but the answer was that this question had been settled. The President here had his decision recorded, by the suggestion of one of the Committee, in the following language: "The Chairman decided that they should proceed to trial upon the grounds laid down in Discipline, as explained and applied by the Annual Conference as its acts define." What "grounds laid down in Discipline," upon which the trial proceeded, and where they could be found, we were not informed. But I suppose the Annual Conference had settled this also. The reference to Discipline in the language of this decision was merely nominal; for though I was solemnly accused of preaching "doctrines contrary to our articles of religion, as explained by our standard authors," and all our articles of religion are published in our Discipline, none was produced or referred to in any way whatever, nor any reference to our standard writings, either by reading, quoting, or otherwise. It is true, that towards the close of the trial, when the request was repeated that the law be produced to which my "doctrines were contrary," the president replied, that he would give me the

same answer that Bishop Hedding once gave him when he inquired under what clause of Discipline he should bring a member of our church to trial for preaching Universalism. The Bishop replied, 'on that article of religion which says, "The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of faith, or to be thought necessary or requisite to salvation," and then I would go into the Scriptures and prove that his doctrine is not found therein, nor can be proved thereby.' But, said I, you have not done as Bishop Hedding has directed—you have not been "into the Scriptures." Here one of the committee interfered by inquiring if this was not out of order. To which the president replied in the affirmative, and the matter ended. Whether, or not, this looks enough like the old "MOTHER OF HARLOTS to be one of her DAUGHTERS, your readers can judge. But let us compare the decision of the president with the charge. The charge says, "doctrines contrary to our articles of religion, as explained by our standard authors;" the decision says, "proceeded to trial on the grounds laid down in Discipline, as explained by the Annual Conference." Now every man must see the barbarous injustice of such a course, when he reflects that our Annual Conference has no right to make law; our General Conference being our only legislative body, and all the laws passed by the General Conference are embodied in our Discipline, which is the only authority to which any reference can be had, (except to our standard writers, as explanatory of the same) in the government of our members, whether ministers or laymen. These resolutions must be regarded as a fifth wheel upon the coach, placed there for the express purpose of crushing "Millerism" and its advocates, and a reliance upon them as authority in such a case, supersedes entirely the necessity of any reference to our established rules, and is an assumption of arbitrary power, which, if carried out, would at least neutralize every principle of law, whether ecclesiastical or civil, and the rights of men be made to depend upon the despotic will of any organized body to which they were amenable, who might have power to carry their wishes into effect. If it be said that these resolutions were not regarded as law, but only explanatory of law, we reply, that an Annual Conference has no authority to explain law in case of trial, except when such case comes before them for trial, according to our Discipline. For, if they could determine the sense of Discipline in trial of a member some six months previous to such trial, then could they give its sense for any subsequent trial, if time should continue a thousand years. But, sir, if this were carried out generally in our church, what would become of her government? Our Quarterly Conferences would have equal authority to pass resolutions in reference to any who are responsible to such Conferences, and those resolutions, however conflicting with those of an Annual Conference, might, with as much propriety, be made the only and sufficient law in the intervals of these Conferences for the expulsion of such members. But it would be worse and worse, each Annual Conference having the same right, while one might resolve that "Millerism" was contrary to Methodism, another might resolve that it harmonizes perfectly with it; and as our church is a unit, and we should be obliged to be governed by the opinion of one Conference as well as another, we should indeed have laws many, and diverse one from another.

Concluded next week.

L. S. STOCKMAN.

WATCHMAN! GIVE THEM WARNING FROM ME!

"WATCH ye therefore, and pray always, that ye may be accounted worthy to escape all THESE THINGS that shall come to pass, and to stand before the Son of man."
LUKE XXI. 36.

The appointment of watchmen, or the command to watch, always implies that there is danger to be avoided, and, as the counterpart of the danger, some important interests to be secured.

Upon the faithfulness of the watch may depend the preservation of a whole country from conquest, when exposed to the armies or fleets of that country's enemies; upon the faithfulness of the watch often depends the safety of the lives and the property on board the ship at sea; on the faithfulness of the watch we are constantly dependent for the security of our families and habitations against the danger of being consumed by fire, and for the security of our property against the depredations of the thief in the night.

But in reference to these interests, men rarely make a mistake. Every precaution is adopted to place faithful and competent sentinels upon our watch-towers in time of war; our ships must be well manned, and our cities well guarded.

Are there, however, no other dangers which threaten us! no other interests to be secured? O, yes! The sentinels of our armies, and the seamen in our ships, and the watchmen in our cities, may all do their duty; our country may be well guarded; our cities, and dwellings, and ships, and treasures, may be well protected; but if, in reference to the end of the great voyage, we are asleep,—if our souls are driven with the wind and tossed,—if our eternal interests are unsecured,—the substance is left for the shadow, the true riches for those which must perish with the using.

Our text speaks of an event, to be prepared for which we must be looking out, with at least as much interest as the man to whose trust our perishable earthly concerns may be committed. It stands at the close of that most important discourse of the Lord Jesus, as reported by St. Luke, in which he speaks particularly, though also of other things, of his coming to our earth; of the signs which should indicate its approach; of "the things" which should accompany his advent; of the consequences of being prepared or not; and all to lead us to a sure and timely preparation.

The great event referred to in the text is stated in these words: "And then shall they see the Son of man coming in a cloud, with power and great glory." (Verse 27.) The things that shall come to pass in connection with his advent, and which make it a matter of so much interest and apprehension to man, are more fully presented by Matthew (chap. xxiv. and xxv.) and the prophets and apostles generally.

The object of the following discourse, is to inquire, 1. *What are these events which are to take place in connection with the advent?* and, 2. *Whether we have reason to look for any of them before the personal and glorious appearing of our Lord Jesus Christ?*

1. What are these things which are to take place in connection with the coming of Christ? In answering this question, we shall select only those portions of the word of God which are of so plain a character as hardly to leave room for a doubt as to their application. We shall not, however, presume to give the exact order in which these things will occur, nor do we suppose it to be possible to give an idea of that scene of terror as it will eventually be realized; but what God has spoken we may speak, and we may be assured that it will be found in this, as in every part of his word, that has already been experienced, the one half cannot be told us.

His word, then, assures us that the most terrible agencies and instrumentalities, with which man has ever become acquainted, will be employed in executing wrath upon the wicked in the day of wrath.

The first of these agencies of destruction, which we shall mention, is the *whirlwind*. It is spoken of in these words: "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a GREAT WHIRLWIND SHALL BE RAISED UP FROM THE COASTS OF THE EARTH." Jer. xxv. 32. "Behold, the WHIRLWIND OF THE LORD GOETH FORTH WITH FURY, A CONTINUING WHIRLWIND: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he

have performed the intents of his heart: IN THE LATTER DAYS ye shall consider it." Jer. xxx. 23, 24. (See also Ezek. xiii. 9-13.)

The second of these avenging agencies, which we will consider, is the *hail-storm*. "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones," Isa. xxx. 30. "And there fell upon men a GREAT HAIL OUT OF HEAVEN, EVERY STONE ABOUT THE WEIGHT OF A TALENT: and men blasphemed God because of THE PLAGUE OF THE HAIL; FOR THE PLAGUE THEREOF WAS EXCEEDING GREAT." Rev. xvi. 21. (See Isa. xxix. 6. Ezek. xiii. 10, 11.)

The third of these instrumentalities of vengeance, of which we shall speak, is the *earthquake*. "For thus saith the Lord of hosts; Yet once, it is a little while, and I WILL SHAKE THE HEAVENS, AND THE EARTH, AND THE SEA, AND THE DRY LAND; and I will shake all nations, and the Desire of all nations shall come." Hag. ii. 6, 7. "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen." Hag. ii. 21, 22. "But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, (the heavens and the earth,) as of things that are made, that those things which cannot be shaken may remain." Heb. xii. 26, 27. "And there were voices, and thunders, and lightnings; and there was a GREAT EARTHQUAKE, SUCH AS WAS NOT SINCE MEN WERE UPON THE EARTH, SO MIGHTY AN EARTHQUAKE, AND SO GREAT. And the great city was divided into three parts, and the cities of the nations fell." Rev. xvi. 18, 19. (See also Isa. xlii. 13, 14. Ezek. xxxviii. 19, 20. Joel iii. 16.)

Of all the purely natural calamities by which mankind have been visited, none of them excite so much terror as the earthquake. Even in those portions of the earth where they are the most common, the intense feeling of apprehension is scarcely lessened by their frequency. No exhibition of nature's power so completely sets at defiance all the skill of man, or treats his most gigantic means of security with such mockery and scorn. It exhibits to us at once, and in a most striking manner, the weakness of man and the power of God.

Another and still more appalling scene is to be realized in "the great battle of God Almighty." It would be most appalling if it were only a war of the ordinary kind. Impassioned and perverted reason and genius make the agents and elements of nature a hundred-fold more murderous than in their ordinary movements they can be. But this scene of strife and blood is to be unlike anything which the world has ever yet seen.

It is to be, 1. A war of the King of kings,—He whose right it is to reign,—against his enemies, who would not that He should reign over them. "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." "Then thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." "These (the kings) shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." Rev. xvii. 14. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet." "These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. xix. 19-21. (See also Isa. lxiii. 1-6; lvi. 15, 16. Zeph. iii. 8. Rev. xvi. 13, 14.)

2. It is a war of vengeance against the usurpers of his land and throne, and also on account of the persecutions and oppressions of his people. "And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against

mount Zion." Isa. xxix. 7, 8. (See also Isa. xiv. 24-27. Ezek. xxxviii. 17, 21-23. Joel iii. 1, 2. Zech. ix. 14, 15; xii. 1-9; xiv. 3, 4.)

3. It will be a universal war. This is clearly stated in some of the texts already quoted. But others speak of this in particular. "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, AGAINST ALL THE INHABITANTS OF THE EARTH. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." Jer. xxv. 30, 31. "And the slain of the Lord shall be at that day from ONE END OF THE EARTH EVEN UNTO THE OTHER END OF THE EARTH: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. xxv. 33. (See also Joel iii. 9-14.)

4. It will be a war of mutual slaughter. "Every man's sword shall be against his brother." Ezek. xxxviii. 21. "And I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down EVERY ONE BY THE SWORD OF HIS BROTHER." Hag. ii. 22.

These portions of the word of God present some of the things in view of which we are called upon to "watch and pray always, that we may be accounted worthy to escape" them.

What a depth of meaning is there to the words of the Apostle, when he speaks of the wicked as "treasuring up wrath against the day of wrath!" And this day of wrath, which is to bring all "these things" to view as a reality, we believe, is AT THE DOOR!

We now pass to consider the second point of our inquiry. Have we any reason to look for any of these things before the personal and glorious appearing of our Lord Jesus Christ?

Though it may be impossible to determine the exact chronological order of the events which are to close up the present state of things and introduce the eternal state; still we shall find there is much more light, even upon this, than might at first be supposed. As that day is spoken of by "all the prophets" of the Old Testament, and also by "our Lord and his apostles," in the New, as the grand subject of interest and hope to the church, it would be surprising indeed if they had given us no clue to the order in which the events of that day are to occur. And though this order may not have been a particular object with them, in the main, still, if it can be settled in reference to a few of the items, and the grand parts of the process as a whole, it will be no very difficult work to arrange the other items, so far, at least, as to answer the question under consideration.

But before we proceed any further,—as we shall have somewhat to do with the book of Revelation, in determining the order of the events to be considered, we need to make a remark upon one peculiarity of that book, which is not sufficiently considered—the *relation of its parts to each other*. Some have supposed that the events brought to view in the book must occur in the same consecutive order in which they are described. On this supposition, we must have several judgment scenes, and falls of Babylon; some half-dozen periods of 1260 years, and as many millenniums. The absurdity of the supposition is its own refutation. The book does undoubtedly give us a consecutive view of events, as they are to occur down to the eternal state, but in one case only is the *description* consecutive—that of "the seals." The consecutive order of the trumpets is interrupted by a particular description of the history of events and periods and organizations, which, although they must be included in the time embraced in the seals and trumpets, are not particularly noted in the events of either.

We should keep in mind that the same field is passed over several times, and that two things cannot be described at the same time. One view is completed before another is begun; and, therefore, events which may be contemporaneous in fact, are placed widely apart in the description; while, in other cases, events which precede others in the description are to take place after them in fact. The book consists, very much, of separate and independent sketches, which are introduced by the familiar phrases, "I looked and behold," "after these things I saw," &c., &c., which are to be matched together, not by the order in which they are written, but by the great points, or features of the scene brought to view in the sketch. Let it be settled that there is but one millennium—one judgment

LISBON, N. H.—Bro Sanborn writes:—I am strong in the faith, believing that this Jewish year will wind up all earthly scenes. Yes, blessed be God, if I am permitted to know any thing from the word of God, I know that the kingdom of God, in which all the redeemed family will be gathered, "is near, even at the door." The Free-will Baptist church in Lis-

bon, numbering about three hundred, are mostly strong in the belief that the coming Jesus is near, very near, and many of them are strong as to the time.

In Eaton, N. H. where I reside when at home, the numbers in the advent faith have more than doubled within the last six or eight months. In many other towns where I have

visited of late, the adventists are firm, "looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ. O my brethren let us be strong, until the heavens reveal the returning Nobleman. Then, and not till then, do I expect the waves and winds of time to settle down into a calm. Yours in hope of soon seeing Jesus.

scene—one great battle—one fall of Babylon, (its final destruction is a different event,) and we know that the part of each sketch, in which either of them is brought to view, matches, in its chronological relations, with the same point in every other sketch in which the same thing occurs.

(A) In the diagram, at the close, we have exhibited the period, with some of its events, from the fall of popery in 1798, to the end—which we confidently expect “about the year 1843.” It includes the prophetic history of the *two-horned beast* of Rev. xiii., and also of the *four angels* of Rev. vii. That this beast is the symbol of “the European system” under Napoleon, who at the same time wielded the sceptre of France and Italy, we think any one must be satisfied who is at all acquainted with the history of that time. The history of Napoleon, by L’Ardeche, lately published, is, probably, the best. (See vol. I., from p. 239, and the whole of vol. II.)

(B) That the “four angels” denote the “Four Great Powers,” England, Russia, Austria and Prussia, we believe to be quite as evident; and, since this application has not been so fully pointed out, if at all, and as it stands intimately connected with our present inquiry, a few remarks may be made upon it here.

The part taken by the “Great Powers,” in the religious, as well as political, affairs of the world, since the fall of Napoleon, and the remarkable circumstances which called them to their position, are certainly of a character sufficiently important to be noted in the prophecy. Mr. Croly thus speaks of their mission: “A league of the four great European powers, England, Russia, Austria, and Prussia, was for the first time practically combined against the French Empire.”

“It is among the most remarkable circumstances of an extraordinary period, that this measure had defied all efforts for its accomplishment before. All the powers had been successively at war with France; but it was by duple or triple alliances. The whole labor of diplomacy, in the full consciousness that the hope of Europe depended on an alliance of the four, had continually failed. Some strange impediment had always started up to forbid a coalition, which yet each and all felt essential to their common safety.”

“The mysterious and invincible restraint was now removed. The prophecy pronounces that it was removed by the COMMAND OF HEAVEN! By the same command, the four allies were summoned to consummate the overthrow of the empire of blood and Atheism.”

“Its objects were not less remarkable than its construction. Unlike all others, the alliance was formed, not for possession of territory, nor for permanent continuance, nor even against the enemy as a nation. Its declared and single purpose was the extinction of Napoleon, and, with him, of his system.”

The chronology of their mission is strikingly marked. 1. It is during the events of “the sixth seal,” and that brings us to the judgment scene, when the presence of Him “who sits upon the throne,” smites the wicked with terror, and “the great day of his wrath is come.” This evidently places their mission near the end.

2. Their special work is, to control the affairs of the world till the servants of God are sealed. Not during the whole sealing time brought to view, but till it is completed. And this gives us a second clue to the chronology of their mission, by connecting it with the finishing of “the mystery of God”—which we are assured, in the most solemn manner, takes place “in the days of the voice of the seventh angel, when he shall BEGIN to sound.” And this angel introduces the reign of Christ—the time of the dead, that they should be judged,—to reward the righteous, and destroy the wicked. Compare Rev. x. 5–7, and xi. 15–17.

“The mystery of God,” here spoken of by the revelator, is, without doubt, the same that is so frequently mentioned in the Apostolic writings. See Eph. ii. 11–22; iii. 1–12; i. 1–14. Col. i. 21–28. Acts xv. 13–19. Rom. ix. 24–30; x. 11–21; xi. 12–27.

This mystery consisted in offering salvation to all by faith, through the preaching of the gospel; that God should thus “visit the Gentiles, to take out of them a people for his name,” that they might become “fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.” “In whom also, after that ye believed, ye were SEALED with that holy spirit of promise, which is the earnest of our inheritance.”

tance, UNTIL THE REDEMPTION OF THE PURCHASED POSSESSION.” Its grand result, when “finished,” is thus expressed by the Apostle. “Having made known unto us THE MYSTERY of his will, according to his good pleasure which he hath purposed in himself, THAT IN THE DISPENSATION OF THE FULLNESS OF TIMES, HE MIGHT GATHER TOGETHER IN ONE ALL THINGS IN CHRIST, both which are in heaven and which are on earth.”

The special work of the “four angels,” which was to continue “till the servants of God were sealed,” must, therefore, terminate when “the mystery of God is finished, in the days of the voice of the seventh angel, WHEN HE SHALL BEGIN TO SOUND.” We hardly need to inform the world that the great powers, named above, have performed the work assigned to these angels since 1815. Their work, we believe, is nearly done. So the word of God assures us, and also their present relation to each other. The last arrival from Europe brought the information that Russia had withdrawn, or was about to “withdraw from the conference of London,”—an event which would amount to a termination of their united agency. This view of the events which are to introduce the eternal state makes it very clear, that “our gathering together unto Christ” is amongst the first, as to order, of the events of that day.

We now proceed, with the question before us.

1. The setting up of the kingdom. “In the days of these kings shall the God of heaven set up a kingdom,” &c. That this is the same kingdom which is given to “one like the Son of man,” and “to the saints of the Most High,” (Dan. vii. 13, 14, 22, 27,) is clearly settled, inasmuch as there can be only one such universal and everlasting kingdom. The setting up of the kingdom can mean nothing less than its organization, by bringing the King and his subjects together, the coronation of the King by the authorized power, his acknowledgment as such by his subjects, the placing of the King upon his throne, and the appointment of those who are to fill places of authority. And this must necessarily include these several particulars:—

1. The giving up the kingdom, on the throne of which Christ now sits, (see Rev. iii. 21. Heb. i. 13. viii. 1,) to God even the Father. 2. The “appearing” of Christ to the saints. 3. “Our gathering together unto Him,” “when he descends from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ rise, with whom the living saints are caught up to meet the Lord in the air.” This must include, 4, the first resurrection. It also includes, 5, the giving of the kingdoms of this world to the Son of man; and lastly, His coming to “Mount Zion,” that the King may be set upon the holy hill, the location of the throne of David, which the Lord God will give to Him whose right it is.

All this is to be done “in the days of these kings,” i. e. while the kingdoms of this world are in existence.

The setting up of the kingdom, therefore, with its group of relative events, makes it very clear that the appearing of Christ to gather his saints, is the first event we are to look for in the series which is to close up the present order of things.

2. “Then shall the sanctuary be cleansed.” The sanctuary is “the mountain of thine inheritance, the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.” Ex. xv. 17. Ps. lxxviii. 54, 55. Isa. lxiii. 18. Dan. ix. 17. It is the place which “the Almighty God” promised to Abraham, and to his seed after him, “for an everlasting possession.” Gen. xvii. 1–10. The territory possessed, in part at least, by his natural seed, (though most of the time in bondage, on account of their sins,) after their deliverance from Egypt, till the seed came to whom the promise was made, “which is Christ.” This possession of the land, however, was only a type and pledge of the fulfilment of the “better promises,” made to Abraham, and his seed through Christ, in the immortal state. Compare Gen. xv. 8–18. Gal. iii. 16–19, 26–29. Heb. ix. 8, 9; viii. 6; ix. 15; x. 34; xi. 8–16; xii. 18–28.

Here the Lord is to dwell forever. Ps. cxxxii. 13, 14. Micah iv. 6–8.

Here is to be “the city of the Great King,” “the throne of the Lord,” the metropolis of the everlasting and universal kingdom, which is to be set up by the God of heaven. Ezek. xxxvii. 26–28. Isa. ix. 6, 7.

The change predicted to take place in the condition

of the sanctuary, according to the different significations of the word, rendered “cleansed,” and other plain portions of prophecy, is this: 1. It is to be “justified.” The sentence of indignation, which gave it “to be trodden under foot,” will then be repealed.

2. It is to be “vindicated” by the execution of the threatened wrath upon its adversaries.

3. It is to be “cleansed” by the fires of the last day, and the new creation.

Its justification is the act of God, the Judge of all, and is to take place when “her appointed time is accomplished.” Compare Isa. xl. 1, 2; lxi. 7. Zech. ix. 12–14.

The vindication is the work of Jesus Christ, and is to begin at the time of its justification. See the last texts referred to.

This work, which fulfils the prediction in reference to the sanctuary, is necessarily blended with the previous views, the harvest, and setting up of the kingdom. As soon as the deliverance of the righteous is effected, the plagues of the wicked begin,—perhaps they will be poured out successively, probably several of them together,—but the particular work of vindicating, or avenging the sanctuary is assigned to the sixth and seventh vials.

Although the “appearing” of Christ for the salvation of his people, by gathering them to himself, has taken place; and the glorified hosts, seen “in the air,” “like a clear heat after rain, and like a cloud of dew in the heat of harvest,” or, “as it were a sea of glass mingled with fire,” (probably resembling the cloud which received the ascending Saviour,) have caused all the tribes of the earth to mourn; still, the Lord has not yet come to our earth, to “stand on mount Zion,” or “the mount of Olives, which is before Jerusalem on the east.” “The way of the kings of the east,” corresponding with the sections of the image which lay in that direction, is to be prepared. “The kings of the earth, and of the whole world, are to be gathered to the battle of the great day of God Almighty, into a place called in the Hebrew tongue, Armageddon.” “Multitudes, multitudes of the heathen are to be wakened and come up to the valley of Jehoshaphat;” and then, to these multitudes, of whom it is said, “the wickedness is great,” who are made up of the worshippers of the beast, the scoffers, the evil servants, those whose hearts were so “overcharged with surfeiting and drunkenness and cares of this life,” and all who were so unwatchful as to be “left” to their nakedness and “shame,” at the time of gathering “them that were ready;” to them he comes, according to his oft-repeated declaration, “as a thief!” And the enemies of his truth, the usurpers of his throne, the oppressors of his people, the angry nations, are destroyed by the King of kings, with his heavenly army of “mighty ones!”

As the vindication of the sanctuary is the work of our Lord by his personal interposition, and as he comes with all his saints with him, and as they must be gathered to him “in the air,” before they can come with him to the earth, his appearing and their gathering together unto him, must precede the vindication.

This brief consideration of the more general views and prominent events of the great scene for which we are now looking, may be sufficient to settle the question, that we have nothing now to look for, but the appearing of our Lord, and the summons of the last trump, which, “in the twinkling of an eye,” quickens the dead in Christ to life, and changes the living saints to become equal unto the angels. But we wish to notice a few other particulars which have been looked upon as somewhat obscure, though it would seem that, by “comparing scripture with scripture,” they may be made plain. They are the standing up of Michael—the silence in heaven—and the time, as to the order of events, when the last plagues begin. As these particulars are intimately connected with the opening of the temple in heaven, and the appearing of the ark of testimony, they may all be considered in connection. We notice this vision of the ark and temple, because it will enable us to see, in a still more clear and satisfactory light, the whole series of details in the great scene, at the same time that it gives us this clue to the chronology of the vials, i. e. of the time of their commencement; though, without this, since the execution of wrath against the wicked does not begin till the righteous are delivered, and these vials “fill up the wrath of God,” they must be placed after the appearing of Christ, and the gathering of the saints.

Under the seventh trumpet.—(Rev. xi. 15–19,)

Conclude next week, illustrated by a Diagram.

NOVA SCOTIA.—The Olive Branch at Halifax, is much more reasonable than its namesake in Boston. The editor in his paper of Dec. 1, says:

MILLERISM.—Sombdy has laid upon our table a “Synopsis of Miller’s views” on the second advent of Christ which we have glanced over. It astonishes us that ridicule and

abuse should be heaped upon the disciples of Miller, by religious editors and teachers. If half the time thus spent, were employed in preparing themselves, their readers and hearers, for the great change that is rapidly approaching, whether the theory of Miller be true or not, it would be productive of more good. Rev. Mr. Craig, formerly of this place, arrived

in the Acadia a few weeks ago from Boston, and commenced lecturing in the streets, on the speedy dissolution of the world, and drew such a motley assemblage, that the authorities, fearing a breach of the peace, requested him to desist, and in future, obtain a room for that purpose.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES. }
VOL. VII. NO. 3. }

Boston, February 21, 1844.

WHOLE NO. 147.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

Dow & Jackson, Printers

The Second Advent.

Even thus amid thy pride and luxury,
Oh Earth! shall that last coming burst on thee,
That second coming of the Son of Man,
When all the cherub-thronging clouds shall shine,
Irradiate with his bright advancing sign:
When that great husbandman shall wave his fan,
Sweeping like chaff thy wealth and pomp away:
Still to the noontide of that nightless day,
Shalt thou thy wonted dissolute course maintain;
Along the busy mart and crowded street,
The buyer and the seller still shall meet,
And marriage feasts begin their jocund strain;
Still to the pouring out the cup of woe,
Till earth, a drunkard, reeling to and fro,
And mountains molten by his burning feet,
And heaven his presence own, all red with furnace heat.
The hundred gated cities then,
The towers and temples, named of men
Eternal, and the thrones of Kings;
The gilded summer palaces,
The courtly bowers of love and ease,
Where still the Bird of Pleasure sings;
Ask ye the destiny of them?
Go gaze on fallen Jerusalem!
Yea, mightier names are in the fatal roll,
'Gainst earth and heaven God's standard is unfurled,
The skies are shrivelled like a burning scroll,
And the vast common doom ensepulchres the world.
Oh! who shall then survive?
Oh! who shall stand and live?
When all that hath been is no more.
When for the round earth hung in air,
With all its constellations fair
In the sky's azure canopy;
When for the breathing earth and sparkling sea,
Is but a fiery deluge without shore,
Heaving along the abyss profound and dark,
A fiery deluge, and without an ark.
Lord of all power, when thou art there alone
On thy eternal, fiery-wheeled throne,
That in its high meridian noon,
Needs not the perished sun nor moon:
When thou art there in thy presiding state,
While sceptred monarch o'er the realm of doom:
When from the sea-depths, from earth's darkest tombs,
The dead of all the ages round thee wait:
And when the tribes of wickedness are strewn
Like forest leaves in the autumn of thine ire:
Faithful and true! thou still wilt save thine own!
The saints shall dwell within thy unburning fire,
Each white robe spotless, blooming every palm,
Even safe as we, by this still fountain's side,
So shall the church, thy bright and mystic bride,
Sit on the stormy gulf, a halcyon bird of calm.
Yes, 'mid yon angry and destroying signs,
O'er us the rainbow of thy mercy shines,
We hail, we bless the covenant of its beam,
Almighty to revenge, Almighty to redeem!

MILLMAN.

Ecclesiastical Trial.

ARBITRARY POWER OF THE M. E. CHURCH,
VS. MILLERISM.

CONCLUDED.

But in order to set this subject in a still clearer light, we will illustrate it in the following manner.—Suppose a bench of judges of a supreme court in our State, should take it upon them to pass resolutions that the sale of ardent spirits is contrary to the statute laws of

the State of Maine. Subsequent to this, a case for the sale of ardent spirits is tried in the court of "common pleas," and the judge in presenting the law to the jury, holds up and reads those resolutions, and says, "gentlemen, these resolutions have settled the question that the sale of ardent spirits is contrary to our statute laws, and you have only to determine whether or not the act has been committed by the defendant; and if satisfied that such act has been committed in this case, you must bring in your verdict against him." The counsel for the defendant begs his honor to show the law which has been violated, but is answered, that that question has been settled; but in pressing the request for such law to be produced, if any such existed, the judge, being pressed a little too hard, replies, "this is out of order," and the matter ends. Would not such conduct be looked upon with abhorrence and disgust by every man? and yet the principle is precisely the same in this case. I think, sir, that every unprejudiced Methodist must blush for the honor of Methodism. A council of Methodist preachers, under the most solemn obligations to "deal justly and love mercy," as well as "walk humbly with God," pursuing a course in an ecclesiastical trial, which would be frowned down as unconstitutional, unjust, and oppressive, in any civil court in our land. It must be conceded that such proceedings are *decidedly and eternally wrong*, and if persisted in will load the Methodist church with disgrace, such as the final judgment will not wipe away. But the singularity of this trial did not end here. After the president had proved, with my concessions, that I had preached that the time of the "Second Advent" is a subject of divine revelation, and that time this Jewish year, and that the millennium will commence at that period, I proved in my defence that Bishop Hedding remarked to our Conference at its last session, that he did not consider it essential to Methodism, whether a man believed that the millennium would be before or after the judgment, for he had known many Methodist preachers who believed one way, and many who believed the other. No attempt was made to invalidate this testimony. I also referred to Mr. Fletcher, one of our standard writers, as believing that the millennium would commence at the personal appearing of Christ; all that was proved in my case on this specification. The opinion of Mr. Fletcher was allowed, and yet the specification was *sustained*; the committee deciding that such a millennium was contrary to "our articles of religion," "as explained by our standard authors!" Thus entirely disregarding the opinion of Bishop Hedding, and convicting Mr. Fletcher of heresy, and if alive, he would probably be suspended with me and others, for preaching the peculiarities of "Millerism." Thus you see, sir, in attempting to fix their dart in the heart of "Millerism," they strike through the vitals of their own body. Surely the wisdom of man has run mad! I think that such a case is without a parallel in the history of Methodism, except in some similar onerecently; and it prob-

ably had its origin in the "great plans of modern Christianity," and was brought to perfection by a blind and misguided zeal against the immediate coming of the Savior. But as these resolutions were considered of more importance in this case than the opinion of Mr. Fletcher, we would suggest whether it would not be well to have them incorporated with our standard authorities; for in the absence of any express law to answer the purpose, they may be of great service in the "correction of heretics." But such conduct presents a mournful moral aspect. To see men in high authority, to whom is committed the care of souls, blinded by the mists of prejudice, and hurried on by considerations of sectarian interests, oppressing the poor children of God for honestly believing and teaching that "the Judge is at the door," and allaying the just fears of thousands while the scenes of eternity are just ready to break upon them, is indeed painful to every lover of Christ. We fear those brethren will have a heavy debt to settle with the "judge of quick and dead," while their flocks may rise in judgment against them for having assured them that "the end is not yet," and may attribute to such assurances their neglect of salvation, and final ruin.

We pray that the eyes of some, at least, may be opened to see the "signs of the times" in which we live. We have no hardness against those brethren,—we could freely forgive them if we could see in them a disposition to treat us and the solemn truths we preach with respect. But of this, from the present appearances of things, we have little hope; for instead of taking their Bibles and attempting with candor to show us our "error," we are every where met with arrogant assumptions of superior wisdom, which will hardly allow our opponents to condescend to a careful investigation of this subject—with ridicule and sneering contempt; and then they wonder why we are not convinced—why we do not give up the doctrine. No man has ever attempted to show me, from the word of God, that I was wrong. Why is it so? If the brethren of Paul, Luther, Wesley, Fletcher, or any of the good men of our world, had fallen into error, would they not with kindness and love have shown them such error from the Bible? or would they have assumed that these brethren were "weak minded," "fanatics," "seceders," &c., and have treated them with disdain, ridicule, and misrepresentation, and then because they were not reformed by such wholesome (!) instruction, expel them from the church? But we write not for our own defence; God will shortly take care of this; but our object is, if possible, to show some poor souls who may be prejudiced against the immediate coming of the Lord by the influence of others, the ground on which our opponents stand,—the character of the opposition this glorious subject has to meet with, from ministers and churches. We are very near a crisis—an awful crisis—between ourselves and the churches on this question; it is not a difference of opinion merely, but a difference of action and spirit; and such, we think, as utterly

forbids the hope that both classes, as a general thing, will ultimately be found in the same way to heaven. The line of division is fast being drawn, and we beg every one speedily to conclude which side they will occupy in reference to the judgment. And in doing this they should recollect that all earthly influences are in favor of our opponents, and therefore they will be more likely to go with them, however wrong; but we hope that the influences of truth and the Spirit of God are with "the sect every where spoken against." Reader, prepare to meet Christ, who I firmly believe will appear in a few months. LEVI S. STOCKMAN.

Portland, Jan 1844.

P. S. I would here remark, that the facts as stated in this communication to have occurred in the above named trial, can be proved by unimpeachable testimony, if necessary.

L. S. S.

Letter from brother J. W. Spaulding.

DEAR BROTHER HIMES:—I have been much interested and instructed by reading the epistles of Peter; thinking, as I do, that they are applicable to the present time, especially his 2d Epistle, the theme of which is that interesting and soul cheering subject, which is now agitating the whole Christian world, viz. the Second coming of Christ.

In the first place, it is interesting, because it points to the true light which will serve as our guide on this important subject, in the midst of the surrounding darkness. 2nd, it is instructive, as it exposes the false ways, and shows us the dangers that beset us on our pilgrimage.

1st. Notice 2 Peter, i. 12, 15—21. "Wherefore I will not be negligent to put you always in remembrance of those things, though ye know them, and be established in the present truth." "Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the Holy Mount, [see account of the transfiguration, Mark ix. 1—7.] We have also a more sure word of prophecy: [relating to the second coming of Christ,] whereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old [or at any] time by the will of man, [consequently it is not necessary that we should trust to man's interpretation] but holy men spake as they were moved by the Holy Ghost.

Again, Peter, in the 3d chapter of this epistle, calls special attention to the prophets. "This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the Holy prophets and of the commandment of us the apostles of the Lord and Savior, knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation, 2d Peter iii. 1—4.

Again Peter, in his 1st epistle, refers us to the prophets in connection with this subject, 1 Pet. i. 10—12, of which salvation the prophets have enquired, and searched diligently [Dan. x. 1—3,] who prophesied of the grace that should come unto you, ["or be brought unto you at the revelation of Jesus Christ," 13th verse,] searching what [time] or what manner of time [or kind, literal or symbolical,] the spirit of Christ which was in them did signify when it testified before hand the sufferings of Christ, [70 weeks, Dan. ix. 24,] and the glory that should follow, [2300 days, Dan. viii. 14, 26; x. 14. That the glory which follows the sufferings of Christ is his second coming in glory. See the following pass ages, Matt. xxv. 31—33; 2 Thess. i. 10; 1 Pet. i. 7, 13; iv. 12, 13; v. 1, 4, 10, and Rom. viii. 17.] Unto whom it was revealed

that not unto themselves, but unto us they did minister the things which are reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desired to look into.

It seems, from these quotations, that Peter had great confidence in the prophets, as is related not only to the event, but to the time that that glorious event should take place, viz. the second coming of Christ. He was much unlike the modern teachers of our day who would have us believe that the prophets have left us all in the dark, [instead of being a light, as Peter says] in relation to this important event, who also tell us that the prophecy of Daniel [to which in my opinion Peter here alludes,] has no reference at all to the coming of Christ.

I wish now to notice, briefly, Peter's description of false teachers, which is the great reason that he so often calls our special attention to the prophets, with the caution to take heed. When we see a person in the way of danger, we are earnest in warning him of the danger, and of pointing out the way to escape. In this case there is danger; and the Holy Ghost has pointed it out, with the exhortation that we do well that we take heed. "But there were false prophets among the people, as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." "And through covetousness shall they with feigned words make merchandise of you," they will also "speak evil of the things that they understand not." "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls;" "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean [or entirely] escaped from them who live in error," "while they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage, 2 Pe. ii. 1—19. O! my dear brother, my heart is pained when I contemplate the striking fulfilment of this prophecy, that has come under my own observation. When the faithful servants of Jesus Christ came along here, and, like Peter, called the attention of the people to the sure word of prophecy, and the prophets, on this of all subjects the most interesting to the Christian, and held up the light that emanates from these sources, there was a great number who seemed to receive it and rejoice in it; they bid fair and run well for a time, seemed happy in the expectation of soon seeing Jesus.

"They arose trimmed their lamps and went forth to meet the Bridegroom," but where, O! where are they now? I have asked many of them the reason why they do not believe the doctrine as they once did, and none have I found that can give a reason from the Bible; all they are able to say is, we don't believe it, and many have confessed to me they knew not why. It seems that the light that was in them has become darkness; do they not answer to the stony ground hearers, "for when tribulation or persecution ariseth because of the word, by and by he is offended." Math. xiii. 20, 21.

The persecution coming, as it has in this case, from the professed ministers and followers of Christ, a source which they least expected, they were easily ensnared. Had they read the above description, they might have known, when they see those who have endeavored to explain the prophecy of Daniel in a way so as to throw out his testimony in relation to the second advent, by finding a fulfilment of his visions in Antiochus, that in so doing they have answered this description of false teachers, by calling the "Prince of Princes," Dan. viii. 25, which is Jesus Christ, Rev. i. 5, nothing more than a Jewish high priest, thus "denying the Lord that bought them;" they might have known that those who receive the truth and obey it, would be called mad or crazy, as Paul was, and that all manner of evil would be said concerning them. "If they call the master of the house Beelzebub, how much more they of his household?" They might also have known that those who have more concern for their church or sect than they have for truth, would with feigned words endeavor to make merchandise of them; they might have known that there would be those yet, though they acknowledged that those prophecies are dark to them, and that they cannot, at least do not understand them, yet they would even dare to "speak evil of the things they understood not," and they "cannot cease from sin," yes, this is what they

preach, as well as practice, "beguiling unstable souls" how true is this, if they know of any who are inclining to follow the exhortation of Peter to take heed to the sure word of prophecy, to examine the prophets on this subject, how expeditious they are to dissuade them from it.

Another thing, it seems to me, renders these teachers dangerous, and that is, they have once been in the right way, as Peter's testimony is, that they "have forsaken the right way, and are gone astray, following the way of Balaam the son of Boshor, who loved the ways of unrighteousness," 2 Peter ii. 15. I will now close by warning all my dear brethren who are "looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ," in the language of Peter in closing up his 2d epistle, iii. 17, 18, "ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your steadfastness, but grow in grace, and in the knowledge of our Lord and Savior Jesus Christ; to him be glory, both now and forever. Amen. Yours, daily looking for Christ. J. W. SPAULDING.

Letter from Sister Martha N. Thurston.

Lowell, January 6th, 1844.

Bro. Himes, Sir:—If it will not weary you, Sir, I will give you a few words in relation to my views of the "Second Advent near." In the first place, however, I will remark, that in the early part of my life, I experienced a hope in Jesus Christ, and some one or two years after which, I felt deeply impressed with the value of immortal souls, who were urging their way to the gates of death, and my obligation in view of their condition.

The exercises of my mind continued to increase upon me, until I viewed myself arraigned before God without a hope in Christ, if I continued to resist the movement of his Spirit on my mind. The only course for me, was, in order to resist with safety those feelings of obligation, I must be convinced they were the workings of my own imaginations, as the temptation of Satan to accomplish my ruin. I reasoned with myself, but no argument could I find, unless it were purely Atheistical, namely the denying of revelation, and the operations of the Spirit on the heart.

For the exercises of my mind were identically produced by the same agency, the operations of which had led me to see myself a sinner against God, and also gave me to enjoy the divine evidence of my acceptance with him. Hence the only alternative was obedience to God or to suffer forever the consequences of His displeasure. Upwards of two long, dreary years, I suffered this contest in my mind. Even then, had I not been fast wasting away for the tomb, with this responsibility upon me, I should not have yielded myself to God. This course, however, I should not justify in any one. I yielded, but not willingly. In this state of mind I labored as extensively as my health would admit, for some three or four years, with now and then a most severe conflict with an unreconciled heart; but one day while alone with God, and having his word before me, I was led to contemplate the excellency of his character. I was blessed with a view of the honors of God, and the honors of the world, in contrast; and indeed there was a contrast! The world receded from my view, and never since have I comparatively desired its honors; but have either rejoiced that God should condescend to reveal his Son in me, and call me by his grace, that I should declare among the people, the unsearchable riches of Christ.

For quite a number of years past, I have been lain aside from indisposition, yet I have never seen the time that I were ready to die, and enter into rest, while God's people had yet a work to do; but rather have ever desired to remain on the field until victory was gained and the spoil divided; and then, and not till

then, have I been willing to enter into rest. I have never seen any one whose mind has been similarly exercised. I have thought I could see, (in some sense of the word,) how this infinite desire could be realized, but have been denied even a partial realization of its accomplishment. And when I would strike out of my anticipation this glorious object of my earthly being, life would dwindle (in my estimation) until it was scarcely desirable.

But, glory to God, since I have been made to believe that the mystery of God is about to be finished, when the kingdoms of this world, will become the kingdom of our Lord and his Christ, my former exercises have been vividly brought before my mind. Glory to God that I have lived to see this day. I now believe my former exercises were given me in reference to this time; for I realize far more in prospect than I have ever desired.

When Bro. Miller called at my house, some three or four years since, and proposed the question to me, "Do you not rejoice that the Lord is so soon to make his appearance?" My answer was, No, we are not ready for such an event. I was then a strong believer in the spiritual reign of Christ. But when I considered the "little horn" of Daniel, and Paul's "man of sin" which alone, in my view, were illustrative of papacy, and seeing their co-existence with the church of God until the last end of the indignation, when the kingdoms of this world should become the kingdoms of our Lord, I was constrained to become premillennial; and, to my utter astonishment, I found myself a thousand years nearer the judgment scene than what I was before. I was now left without an argument excepting the conversion of the Jews. From this time I was disposed to speak favorably on the subject, and also to understand many adverse providences, we were all to experience. "Many shall be purified, made white, and tried: but the wicked shall do wickedly." In the midst of our affliction I have truly desired to be passive in the hand of my heavenly Father until the work of refinement should be consummately effected.

About four months since, while reflecting upon the Second Advent of our Lord and Savior Jesus Christ, the question arose in my mind, shall I be justified before God, if I let this subject pass without an investigation? The answer was in the negative. I immediately commenced an investigation, and also an examination of my own heart, at the same time. And what was the result? Why, I found more objections to believing it in my own heart, than I did in the word of God. I soon became satisfied of its reality, but the importance of standing in its defence, at this time, was my greatest conflict. Just at this moment my former exercises and desires to remain upon the field, to aid in fighting the last battle, came vividly before me, with all the glories of such a conquest, I truly was melted into humble joy, that God should so deal with me, and spare me to behold this day.

I am convinced of this truth, that nothing short of entire sanctification will give us victory over the world so as to stand in defence of this truth, and do honor to the cause of God.

We must lay ourselves upon the altar a "living sacrifice, holy, acceptable to God, which is our reasonable service." I bless God, that while I am now standing in defence of this truth I have no fear of consequences. I am astonished at such a change. Nothing short of divine power could have effected such a change upon a mind so sensitive to the sound of every word connected with the subject of the "Second Advent." I never so fearlessly engaged in the cause of God, as at the present. Never did I enter into the sympathies of the Savior, who died for a lost

world, and who is now making intercession for us, as what I now do.

What infinite condescension characterizes our Lord and Savior Jesus Christ, who has committed the instrumentality of the world's conversion to his Church! I would ask in the most abased humility, in view of the present state of the Church, how can we labor efficiently for this glorious result, namely, the salvation of souls, unless we have the spirit of Christ, and are thereby able to enter into all the sympathies of his soul, who was rich, but for our sakes became poor, that we through his poverty might become rich? who valued not sufferings, but endured the cross, despising the shame, and is now at the right hand of the throne of God, making intercession for us. Granting us every possible assistance to achieve this glorious work; consoling us at the same time with the divine promise, that, If we suffer with Him we shall also reign with Him.

The question now arises, Is there any space of time commencing at any given point, prior to the Saviors's leaving the mediatorial seat, that mercy cannot be obtained for sinners? I find not the least intimation from the word of God, to favor such an idea; but rather a strong declaration by the apostle Peter, to the reverse of it. The only reason he assigns for the delay of this tremendous scene of the world's drama, is, "His not being willing that any should perish, but that all should come to repentance." 2 Peter iii 9. Then after assuring his brethren that "that day would come as a thief in the night,"—to the world of ungodly, He then comforts his brethren with the participation of that glorious promise of "The new heavens, and new earth wherein is to dwell righteousness." He then admonishes them, in view of such glories, "to be found of him in peace, without spot, and blameless, accounting the long-suffering of our Lord salvation; even as our beloved brother Paul, according to the wisdom given unto him, hath written unto you."

In the 15th verse, which I have just quoted, the apostle assures us the second time, that the design of Christ's delay in coming, is for salvation; and to prove that point to a demonstration, he refers us to the writings of the apostle Paul, who spake also by inspiration. We learn from the sequel, that a correct knowledge of the glorious Advent of our Lord and Savior Jesus Christ, in all of its practical bearings, is of infinite moment. To whom? To all who are concerned in the event.

Should one dear soul who is irreconciled to such an event read these lines, let me assure you that your heart is not right with God, however, great may be your profession; for we should have no interests separate from God's Glory. We are taught to pray that that day may be hastened, when the "kingdom of God will come, and His will be done on earth as it is in heaven." And are we not ready for the event? May we be aroused from our slumbers seasonably, to prepare, lest we shall be found among the foolish virgins, knocking at the door when it is too late.

Should the eyes of one precious soul chance to fall upon these lines, whose heart is not right with God, let me assure you, the Savior still remains upon the mercy seat for your salvation. Let not this day—this hour—or this moment pass without laying hold of the hope set before you in the gospel. He will soon leave the seat of mercy, and give you no further warning of the event!

O sinner, what will you do in that tremendous day? You may call for rocks and mountains to hide you from the face of Him that sitteth upon the throne, and from the wrath of the Lamb: but all in vain. O sinner, be wise—seek mercy—rest not—lest you should be one hour too late, and ALL IS OVER!!

Fredericktown, N. B.

Bro. W. Wilmot writes:—I have seen nothing to effect my belief, but every thing to confirm it; that we are living in the last years of this world's history. On this point I have never entertained a doubt; and I may add, that I would be one of the most ungrateful beings that God ever made, to wish a change in my mind; for it has created a continued antepast of heaven, ever since I embraced the belief; and it has had the effect of weaning me entirely from the world; that all earthly pleasures, or any thing connected with a world doomed to be burned up, appears to me like an empty bubble, possessing no charm worth my stay for one moment.

It has also given me new light, and a veneration for the Lord's word that I never experienced before. That holy book is my constant study, and the subject of the Second Advent my daily theme. I neither think of, or speak on any other subject; and I find it enough to keep my little cup continually running over. I improve every leisure moment from study, to recommend it to others; and I trust my labor has not been in vain in the Lord.

I continue to lend all my books and papers, scattering them in every direction, and like so many little quiet preachers, I believe they are doing their duty; and the good will not be known till we meet above.

For the last fifteen months, every day has been a Sabbath, and a Bethel season. I have therefore come to the conclusion that the Second Advent believers, collectively, have taken the same ground occupied by the apostles, and their immediate successors; and I am bold to say, that it must carry conviction to every reflective mind, that when they see Christians of any creed unite like a band of brothers, and contend for one Lord, one faith, and one baptism, that the cause is the cause of God; for nothing but the all prevailing influence of the love of God could create such a feeling, and produce such corresponding effects. This fact alone ought to silence gainsayers, except they are given over to a reprobate mind, which it is to be feared is the case in many instances. It is my earnest prayer that every minister and member may be found to stand in the liberty wherewith God has made them free; and never more be entangled in the yoke of bondage. Wishing you all grace, and God speed, I remain your waiting and anxious brother.

W. WILMOT

January 13th, 1844.

"These deceivers are incurring a fearful responsibility."—*Christian Watchman*.

The above is an extract from an article on the subject of the Advent, and was made in reference to those who advocate it. On that point, Bro. L. Hersey remarks as follows; but it was denied a corner in the *Christian Watchman*.

"When I read this I thought you could not be aware who among our Baptist ministers were committed to this question, and preaching accordingly. Bro. N. Hervey, F. G. Brown, J. B. Cook, Asahel Chapin, who, I believe, all graduated at Newton, would not knowingly deceive in a matter of such magnitude as the second advent of Christ. Besides, there are others who have been in good standing in our denomination, such as Chester Tilden, Jacob Weston, S. C. Chandler, J. S. White, Prospect Powell, Prof. N. N. Whiting, and Elon Galusha, &c., &c., who are all (to say nothing about the Methodist, and Presbyterian ministers who have stood high in their respective denominations) I believe, fully committed to this time. If you will give this a corner in your Watchman, you will oblige one of your oldest subscribers.

LEWIS HERSEY.

The Advent Herald.

"THE LORD IS AT HAND."

BOSTON, FEBRUARY 21, 1844.

All communications for the Signs of the Times, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millenium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

ANECDOTE OF MR. MILLER.—About six years since, the family physician of Mr. Miller had remarked at various places, that Esquire Miller (Mr. Miller had been a Justice of the Peace among his neighbors) was a fine man, and a good neighbor; but on the subject of the Advent he was a monomaniac. Mr. Miller heard of this; and, one of his children being sick one day, he sent for the Doctor. After he had prescribed for the child, he noticed that Mr. Miller sat very mute in one corner, and asked him what ailed him. "Well, I hardly know, Doctor. I want you to see what does, and prescribe for me." The Doctor felt of his pulse, &c., and could not decide respecting his malady; and inquired what he supposed was his complaint.—"Well," says Mr. Miller, "I don't know but I am a monomaniac; and I want you to examine me, and see if I am; and if so, cure me. Can you tell when a man is a monomaniac?" The Doctor blushed, and said he thought he could. Mr. Miller wished to know how. "Why," said the Doctor, "a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving." "Well," says Mr. Miller, "I insist upon it, that you see whether I am in reality a monomaniac; and if I am, you shall prescribe and cure me. You shall therefore sit down with me two hours, while I present the subject of the Advent to you, and if I am a monomaniac, by that time you will discover it." The doctor was somewhat disconcerted, but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

The Doctor finally consented; and, at Mr. Miller's request, opened the Bible and read from the 8th of Daniel. As he read along, Mr. Miller inquired what the ram denoted, with the other symbols presented. The Doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller does. Mr.

Miller then inquired, how long the vision of the empires was to be. He replied, 2300 days. "What?" said Mr. Miller, "could those great empires cover only 2300 literal days?" "Why," said the Doctor, those days are years, according to all commentators; and those kingdoms are to continue 2,300 years." He then asked him to turn to the 2d of Daniel, and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced. Mr. Miller told him to read the ninth of Daniel. He read down till he came to the twenty-first ver., when Daniel saw "the man Gabriel," whom he had "seen in the vision." "In what vision?" Mr. M. inquired, "Why," said the Doctor, "in the vision of the 8th of Daniel." "Wherefore understand the matter and consider the vision." "He had now come, then, to make him understand that vision, had he?" "Yes," said the Doctor. "Well, 'seventy weeks are determined;' what are these seventy weeks a part of?" "Of the 2300 days." Then do they begin with the 2300?" "Yes," said the Doctor. "When did they end?" "In A. D. 33." "Then how far would the 2300 extend after 33?" The Doctor subtracted 490 from 2300, and replied, 1810; "why," said he, "that is past." "But," said Mr. Miller, "there were 1810 from 33; in what year would that come?" The Doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843. At this unexpected result the Doctor settled back in his chair, and colored; but immediately took his hat and left the house in a rage.

The next day the Doctor again called on Mr. Miller, and looked as though he had been in the greatest mental agony. "Why, Mr. Miller," said he, "I am going to hell; I have not slept a wink since I was here yesterday; I have looked the question in every light, and the visions must terminate about A. D. 1843; and I am unprepared, and must go to hell." Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. Miller, he found peace to his soul, and went on his way rejoicing,—as great a monomaniac as Mr. Miller. He afterwards acknowledged that till he made the figures 1843, he had no idea of the result to which he was coming.

Editorial Correspondence.

BRO. BLISS.—We had a tedious passage to New-York, being detained some time in the Sound by the ice. But our time was occupied, while delayed, in conversation on the subject of our hope, with various candid persons who are disposed to look into the matter. Br. Miller was much respected by all on board.

Mr. Fowler, the Phrenologist, was on board, and by request gave a lecture on that science. After the lecture he examined a number of heads, while blindfolded, among whom, at the request of the company, Mr. Miller's head was examined. All were eager to hear the opinion of the learned lecturer. Among other things, he said: This man has large benevolence; his object is to do his fellow beings good. He has great firmness—is a modest man—open, frank, no hypocrite—good at figures—a man of great power, might make a noise in the world—has no personal enemies; if he has enemies, it is not because they know him, but on account of his opinions, &c. At the conclusion of the examination, the blindfold was taken off, and the lecturer was introduced to Mr. Miller, to the no small amusement of the company.

The Conference had commenced when we arrived. The meetings, for the two first days, were held in the Franklin Hall, which was filled to overflowing. The last two days we occupied the Broadway

Tabernacle. Mr. Miller lectured afternoons and evenings to immense audiences. The evening services were much crowded—the audiences could not have been less than 5000. I have seldom witnessed more solemn and attentive congregations. I think a deep religious impression was made upon all classes. Br. Miller has now had a fair hearing in that great city. I never heard him speak with greater clearness and power, than at the Broadway Tabernacle in New York.

The brethren of the conference recommended some things to brethren abroad, for their consideration at this critical time. [They will be found in another column.] All seemed to feel the importance of united action in spreading more widely and effectually the glad tidings of the kingdom at hand.

We came to this city on the 10th inst. and commenced our meeting in the Saloon of the Chinese Museum the 11th. The place was filled to overflowing all day. Br. Miller lectured. The place was filled morning and afternoon of Monday and Tuesday, up to this time, and the interest seems to be increasing. Lectures have been given at Juliana St. Chapel, evenings, and some at other Chapels, opened to us. The colored people have opened the Wesley Chapel in Sixth St. to us, and seem to be much interested in the doctrine. We shall continue here, Providence permitting, over the Sabbath. We commence in Washington the 20th inst. Our stay in that city will depend upon circumstances. We intend to do our duty. Public feeling, relating to Adventists, at this time, is more kind, candid and respectful, than at any former period. At the very time when the opposing clergy supposed we should be rejected, and put down by public sentiment, we find ourselves more respected, and have a greater influence upon the public mind than ever. Our congregations are crowded; many are embracing the faith, many more are giving up the *old theology* and are anxiously enquiring for the better way.

The cause is prospering in this city. So also in New York, and in Boston; in fact in every part of the country, the faith of Adventists "groweth exceedingly." Besides, the call for lectures in all parts of the country, shows the confidence of the public in the faith of our several expositions of the Bible.

"The Advent Herald" is just received. I trust it will publish its mission in all faithfulness. Indeed, no labor or expense will be spared to make it a medium of light and truth on the blessed advent now at the door. As Bro. Litch is not able to aid much in the editorial department, in consequence of his multiplied duties in this important field of labor, (Philadelphia) he wishes his name dropped from the editorial department. I wish the name of Bro. A. Hale to be put in its place. His integrity and faithfulness in the cause, as well as his piety and talents, entitle him to the highest confidence of all the friends of the Advent cause. We cannot dispense with his important services at this crisis.

J. V. HIMES.

Philadelphia, Feb. 14, 1844.

Backing Out.

Since Mr. Miller has shown that, according to principles of interpretation adopted by all the standard protestant commentators, we must be near the end of the present dispensation, we find that many are leaving the old landmarks, and adopting views on the prophecies in accordance with the philosophy of Germany and of France. Not only prominent clergymen, but religious papers are departing from the faith once delivered to the saints; and as we hear not the warning voice raised among the patrons of those, we conclude the contagion is extensively spread.

The Boston Recorder, in speaking of the German notion of Prof. Chase respecting the book of Daniel, says:—"It must needs be acknowledged however, that our faith is *greatly shaken* in the interpretations on which in common with most of our brethren, we have heretofore relied, and which forms the foundations of the baseless theories of Miller."

Again He says:—Stuart and Chase have given us new views of the design and purport of Daniel's prophesying, and such as we strongly suspect, will ere long obtain universal evidence among the reflecting and sober minded.

Here is an acknowledgement that the views of Mr. Miller are based upon principles of interpretation which they formerly admitted; and that their faith is shaken. It will seem that they sooner relinquish their faith, than admit the coming of Christ; and are obliged to change their faith to avoid such a conclusion. This be it remembered, is the confession of one of the oldest and most influential papers in the Orthodox ranks, and shows that this moral leprosy has eaten deep into the public mind.

After doing all they can to bring contempt upon the Advent brethren, and excommunicating those who are looking for the Lord, they now come out and acknowledge that we have remained on the old foundation, while they are the ones that have embraced new positions. We have had a desire to preserve the great body of the churches, but evidence of such a sad departure from the truth on their part, we fear will render it necessary for us to excommunicate the whole of them.

MATTHEW, CHAP. 24, LAST FOUR VERSES.—One of the worst perversions of scripture ever committed is to apply these passages to honest men, christians, and ministers of the gospel of every class, except those who believe that the coming of Christ will take place at a particular time. If this is a correct exposition and application of the passage, then eternal damnation is the lot of all such. And if this is the true and proper application, how long has it been so? Was it so ten years ago? If so, then there was scarcely more than one man to be saved, or in a safe state, at that date. But did that become the proper application at any particular period? If so, at what period?

But who has authority to say God has changed the meaning and proper application of the passage in question, from the time that Jesus sat with his disciples upon the mount of Olives to the present day? And if no such change has ever taken place, and it applies to all, who do not believe in the coming of Christ at a certain period, then what has become of the millions of past ages? A deluded fanatic can see no reason in all I have here written; but cool reflection will enable all unprejudiced persons to appreciate the merits of this reasoning. Yet some will tremble to say so. But enough anathemas have been hurled through the medium of this passage at the heads of God's people, to justify a word of defence. *S. of Chr. Herald.*

The objectionable texts referred to in the above are the following, Matt. xxiv. 48–51. "But and if that evil servant shall say in his heart, My Lord delayeth his coming; And shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looked not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrite: there shall be weeping and gnashing of teeth."

These texts are only applicable to those who deny the immediate coming of the Lord, smite their fellow servants for proclaiming his coming, or eat and drink with the drunken. Doubtless many have felt this scorching application, while their consciences have said to them, "thou art the man;" and would willingly have torn them from the word of God. Our brother of the Herald takes exception to the application; and intimates that they are applied to all who do not believe in a "particular

time." That was a wrong intimation; for those texts are applicable to none, but those whose conduct is specified therein; to all such they are applicable. Those who love the appearing of the Lord would never take exception to such an application, or dream of its having been applied to them. The article above reads very much as if it was written by some one, who had written to prove that the Lord could not immediately come; and then, to turn away the force of those texts, had endeavored to excite the prejudice of those to whom the texts are not applicable, by claiming that they are applied to them also.

He enquires when those texts became thus applicable? The context will show him that our Savior was speaking of the time of his coming, after the appearing of all the signs which were to precede it; and therefore these texts could be applicable to no previous period of time. As the "evil servant" would not deny the coming of the Lord, only when his coming was affirmed, it follows that they could be applicable to none of those who died before the kingdom at hand was preached. They also could not be applicable only at such time when those that proclaim the Lord's approach are beaten for so doing. "Cool reflection will enable all unprejudiced persons to appreciate the merits of" such "reasoning." If not a "fanatic," he must be "deluded" in the extreme who "can see" any "reason" in such "reasoning."

¶ We again have a supply of No. 33 of the Library, "Storr's Bible Examiner," of which we have been unable to supply some orders of late; also of the "Reasons of our Hope," and "Prepare to meet thy God," by L. Hersey.

An edition of Gun's work will also be out the last of the week.

The Hartford Christian Secretary is informed that the Rev. Elon Gulusha, late pastor of the Baptist church in Lockport, N. Y., has embraced the time of the Advent in full, and is now in the field, being regularly dismissed from his people, and proclaiming the coming of the Lord. We make these remarks on account of a paragraph in the Secretary, giving the impression that it was only a son of Bro. Galusha who had embraced these views, and who is also strong in the faith.

BELIEVING THE TIME, A SIN! Such is the intimation of the Christian Advocate and Journal, the official organ of the Methodist Episcopal Church. After endeavoring to show that the time is past, it says:—

So, then, it was the preaching of the time that did the work, that accomplished the good, that carried with it power and conviction to the heart, that God most signally blessed to the quickening of his people, and the awakening and salvation of souls. But as no preaching can be effectual unless it be believed, it turns out that it was the belief of a falsehood that did the work! For this weakness on the part of those who believed there may be mercy, but let them take heed next time, when any other new thing comes up, lest God should send them strong delusion that they should believe a LIE, and so be damned because they believed not the truth.

There may be mercy for those who have believed the coming of the Lord is at the doors! Who would have supposed such a paragraph would have appeared in an official Wesleyan Journal? It may be then there is mercy for John Wesley, who believed the Lord would come about 1836; and also for John Fletcher!! These Methodists have forgotten, some of them, "the rock from whence they were hewn." But they must not again believe the Lord will come, lest they believe a lie, and so be damned because they do not deny the coming of the Lord!! Is it possible that any of the readers of the above Journal are so bound in the bonds of this world, as to see no sophistry in such

reasoning? May the Lord in his mercy enable them to look for and love his appearing, that they may receive that crown, which is promised in that day to only such.

¶ The New York and Western Midnight Cry are for sale at this Office. Also bound Vols. of the Signs and Cry.

¶ WASHINGTON — Brother Miller is expected to commence a course of Lectures at the City of Washington on the 20th inst., and continue one week or more. God bless the mission in the capital of our nation.

Second Advent Conference,

HELD IN NEW YORK, FEBRUARY 7, 1844.

The following recommendations were unanimously passed by the Conference, for the consideration of Adventists scattered abroad.

Being satisfied that "time is short," and that what is done must "be done quickly," we do most affectionately urge upon you, and by the publication of this paper, upon all who love the appearing of our Lord Jesus Christ, to adopt the most efficient method of bringing directly before the whole people all the light we possess on the glorious subject of the near approach of Earth's exiled King, whose right it is to reign.

As the best means which occurs to us to facilitate this object, we recommend the immediate distribution, throughout the whole country, of such Tracts and other publications, as are available to us on the subject. Especially do we recommend increased exertions to increase the usefulness and extend the circulation of the ADVENT HERALD AND SIGNS OF THE TIMES REPORTER, published in Boston, and the MIDNIGHT CRY, published in N. York.

And in connection herewith your committee most sensibly realize the importance of increasing the number of public lectures—men full of faith and the Holy Spirit—who count not their lives dear unto themselves—men who will give themselves continually to prayer and the ministry of the Lord.

We recommend to our dear brethren who are already in the field as lecturers, to remember the noble example of those holy men, who in every age have been martyrs to the testimony and truth of God, not accepting deliverance "that they might obtain a better resurrection," but especially the example of Him who endured the contradiction of sinners against himself, lest they be weary and faint in their minds.

We further recommend to our dear brethren, in all places where they are denied the privilege of the open advocacy of the doctrine of the Lord's speedy coming, to withdraw themselves from all sectarian organizations, since they cannot remain in such fellowship but at the expense of piety, peace and usefulness.

But we would most particularly recommend that any separation of this kind, which duty renders necessary in order to your greater enjoyment or more extended usefulness in the cause of Christ, be effected in the most Christian manner—and never with a view to any sectarian organization among themselves; as the "unity of the Spirit in the bond of peace" seems to us alone sufficient.

And to avoid the numberless evils growing out of divisions amongst brethren, which could not but weaken and bring into disrepute the cause of the Second Advent—we recommend to all leading brethren and others to be particularly on their guard against giving any occasion for offence or divisions, and to use constantly the most Scriptural and efficient means to strengthen the cords of brotherly love and Christian affection. Brethren, let us labor constantly to keep the unity of the Spirit, in the bonds of peace—though it be at the sacrifice of present interest and feeling.

As the first Christians, on embracing the kingdom of heaven by faith, obeyed Christ immediately in consecrating themselves, their houses, and lands, and goods, and all they possessed, to spread the glad tidings of the kingdom at hand,—so we recommend to all Christians to examine the following passages of Scripture with prayer and fasting—determined to act immediately, as the Lord requires, lest when he appears they be found with goods laid up in store for many years, and their hearts wedded to the effeminate luxuries and vanities of this sinful world: Matt. vi. 19, 23, 34; Acts v. 1, 10; 1 Tim. ii. 9, 10; 1 Pet. iii.; Luke xiv. 13, 14; Acts ii. 41 to the end.

[Concluded from page 15.]

after the great voices in heaven pour forth their strains of joy that the kingdoms of this world are given to Christ; and the four and twenty elders give thanks to God, that he has taken to him his great power and reigned, and that the time is come that he should reward his saints, and destroy the wicked,—the actual scene is introduced as follows: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." The mission of the angels of wrath, with their plagues, is brought to view at the 5th verse of chapter 15: "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

The vision of the last plagues is thus stated: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Rev. xvi. 17.

It is thus made very plain that all this work of wrath against the wicked bears an important relation to this view of the temple.

"The temple of the tabernacle of testimony in heaven" agrees with the holy of holies in the ancient tabernacle of Moses, and the temple of Solomon. It is undoubtedly the "true tabernacle which the Lord pitched and not man," into which our great High Priest has entered, and from which he is to "appear to them that look for him, without sin (a sin offering) unto salvation." Heb. ix. 2-11, 24-28. The time of opening the holy of holies, and the right to perform its service, were among the strictest regulations of the Mosaic law. Any intrusion was death. Lev. xvi. 2. Heb. ix. 7. The opening of the temple of God, so as to disclose the ark of his testament, must denote that the work of "our great High Priest in the presence of God," is ended.

The work of Christ, "the captain of the host of the Lord,"—like that of Cyrus, (one of the most eminent typical agents of Providence,) in the case of ancient Babylon,—when he comes to the earth, is to execute "the vengeance of the Lord, the vengeance of his temple." Jer. li. 11. And the same power which has trodden the earthly sanctuary and host under foot, has also "opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." Rev. xiii. 6.

In the ancient theocracy, all the important movements of the hosts of God were indicated in connection with the ark. Ex. xxv. 10-22. Num. ix. 15-23; x. 33-36. The standing formula, to be repeated at the setting forward of the ark, which expressed their prayer to God, and their expectation in reference to their and his enemies, was this: "Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee." Ps. lxxviii. 1. This temple view of the revelator exhibits something of this character; and if what he sees is not identical with the standing up of Christ, it is certainly preparatory to it; for by the standing up of Christ is meant his actual exaltation to authority and power as a king; and his exaltation is followed by the sudden and certain destruction of all his enemies. In reference to them he standeth up to execute judgment. Isa. iii. 13. Ps. lxxxii. Isa. ii. 11, 17, 19, 21; xxxiii. 3, 10. Micah v. 4, (margin) 15. Ps. lxxvi. 8, 9. lxxxii. xiv. ex.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii. 1.

As soon as his exaltation takes place, and the deliverance of his people is effected, the work of vengeance begins. As to order and time, therefore, the next view of our Lord is undoubtedly given, Rev. xiv. 14. He comes forth from the holy of holies; he is seated on the white cloud, which is doubtless the

white throne also, with his golden crown; and, at the direction of "another angel out of the temple," informing him that "the time is come," he thrusts in his sickle and the earth is reaped. "Unto them that look for him shall he appear—unto salvation."

The work of vengeance begins by "his angels;" it is closed up by the personal interposition of Christ. This takes place at "the great battle," which synchronizes with the treading of "the wine-press of the wrath of God," under the sixth and seventh vials. But the whole series of plagues follows the opening of the temple of the tabernacle of testimony in heaven.

The period of silence seems to be necessarily connected with the standing up of Christ, as the latter also is with the vision of the ark and temple. A command of silence to "all flesh before the Lord," is issued, (Zech. ii. 13,) in connection with his coming "to dwell in the midst of the daughter of Zion." And the reason given is, "for he is raised up out of his holy habitation." See Hab. ii. 20. Isa. xli. 1. Such a silence was commanded by Joshua in the conquest of Jericho, the first city of the Canaanites which fell before the presence of the ark, in the overthrow of the enemies of God, of his purposes and people. Josh. vi. 1-16. This overthrow was distinguished by the presence of "the captain of the host of the Lord," as well as that of the ark of God. Joshua v. 13-15.

The possession of old Canaan, the inheritance of the old covenant, was the pledge of the possession of the "better country," the "eternal inheritance" of the new and everlasting covenant. Gen. xv. May not the conquest of the former be typical, in some respects, of what is to take place when the Captain of our salvation shall interpose to bring the church of the first born unto Mount Zion, the city of the living God, the heavenly Jerusalem? If it may, and we may be guided in this particular by Zechariah, above, the silence would coincide with the final overthrow of great Babylon. But would this accord with the order of events as brought to view by the seals, under the 7th of which the silence takes place? Let us see.

The sixth seal unfolds the signs which were immediately to precede the end of the world, with the end itself, beginning with "a great earthquake." The order of events in the scene contemplated, as to their character, and the parties introduced, is like that observed by Christ. Matt. xxiv. 29-31. Luke xxi. 20-28. That is, it begins with the signs in the physical world, Rev. vi. 12-14; passing next to the fate of the wicked, 15-17. The finishing of the mystery of God is then brought to view, which includes the sealing of the heirs, vii. 1-8, and the gathering together in one all things in Christ. "Therefore are they before the throne," 9-17.

The presentation of the church, as here, "faultless before the presence of his glory," is an important item in the grand series now under consideration. Jude 24. Col. i. 22. Eph. v. 25-27. They are to "stand before the Son of man," to "be glorified together." Is it not here that the organization of the kingdom of Christ takes place? Matt. xx. 21-23.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." No beast (living creature) says, come and see! No earthquake or thunder! No loud voice or multitude of voices! No song, or harp, or trumpet! What means this silence! Is it that "God is raised up out of his holy habitation?" and has "great Babylon come into remembrance, to give unto her the cup of the wine of the fierceness of his wrath?" The temple in heaven has been opened—the ark has been seen—the Saviour has received his golden crown, and has been seated upon his throne, the white cloud—the earth has been reaped—the wheat, the righteous, gathered; the church presented before the throne; the trouble of the wicked has begun; but has the King of kings entered upon the vindication of the sanctuary, to execute "the vengeance of the Lord, the vengeance of his temple?" It would seem that the destruction of great Babylon must form a part of that work; but at what point of the process is it to fall?

Though much is said in reference to her by the revelator, perhaps there is not a single point that is so difficult to settle as the chronological position of the final doom of Babylon. That it is to be by "the Lord God," we are distinctly told; that it is to be sudden and violent, is indicated by the action of the "mighty angel" with the millstone, the casting down of which assures us that Babylon is "no more!" This would seem to fall under the seventh vial, Rev. xvi. 17-19,

were it not for the phrase in verse 17, "It is done," which seems to imply that the wrath of God, which the seven plagues filled up, was completed by the seventh vial, and that the remaining verses are a recapitulation, or statement, of the principal things which had taken place in the process of the vials, but which had not been noticed in the account of either. It seems also to be connected with the marriage of the Lamb, chap. xix.; but that, again, is almost equally obscure, as to the time in the process when it takes place.

When an event of this kind is left so obscure in the text, we may be guided by the typical events of the old system. In the conquest of old Canaan, Jericho was the first city that fell, and her fall was the pledge of all the rest; the violent sundering of great Babylon is accompanied, or followed, by the fall of "the cities of the nations." Seven days were occupied in the overthrow of Jericho; "about half an hour," is the period of the silence, which we have supposed to be contemporaneous with the destruction of great Babylon; and, understood prophetically, would amount to "about" seven and a half days. But does her destruction follow or precede the great battle?

The destruction of "Babylon the great, the mother of harlots, the great city which reigneth over the kings of the earth," the centre and fountain head of all abominations and blasphemies, in whom "was found the blood of prophets, and of saints, and of all that were slain upon the earth, is to constitute one of the most commanding exhibitions of the wrath of God: sufficient to startle every beholder with terror and apprehension. May it not immediately precede the actual coming of Christ to Mount Zion, and of course, the great battle?—and thus her destruction would be to the angry nations, what the fall of Jericho was to the nations of Canaan. Joshua vi. 27; ix. 1, 2. The silence would also be connected with her destruction, as in the case of Jericho, and her fate precede the great battle, as the fall of Jericho did the conquest of Canaan.

This affords a natural arrangement of events, and a scriptural, though not direct, explanation of this portion of prophecy. In such a case, however, we cannot be positive.

The history of the church, in the days of Moses and Joshua, also furnishes an answer to the objection that may arise, whether the wicked would marshal themselves to fight against God, after they had witnessed so many wonders and plagues, as this view of the subject supposes. The answer is this. If the hosts of Egypt would pursue the armies of Israel, after the judgments they had experienced, and if the Canaanites would dare to fight against them, after what they had seen at Jericho, what may we not expect from those who are left to be destroyed by the brightness of Christ's coming? Josh. xi. 20.

In settling this question of the order of events, some light is afforded to us from the analogous cases referred to in the word of God. As it was in the days of Sodom, and the flood, so shall it be in the days of the Son of man. In these cases the deliverance of the righteous was secured before the wicked were destroyed.

We will notice the bearing of the words of Christ upon the question, and we have done. He says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass." How are we to escape? "The Son of man shall send forth his angels, with a great sound of a trumpet; and they shall gather together his elect from the four winds." When is it to be done? "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds."

Now if the watchful and prayerful are to "escape all these things," in this manner, and at the time Christ descends from heaven to the air, it must be that all these things are to come after the appearing of Christ, and our gathering together unto him.

By every one of these general views, by the most obvious bearing of every one of the prominent events, and more minute particulars, considered—by all the analogous cases—and by the only construction we can put upon the plain words of Christ, it is clear, then, that WE HAVE NOTHING TO LOOK FOR BUT THE APPEARING OF OUR LORD TO THE SALVATION OF THEM THAT LOOK FOR HIM!

PROFIT OF PERSECUTION.—God schooleth and nurturcth his people, that so, through many tribulations, they may enter into their rest.

Frankincense, when it is put into the fire, smells the sweeter; the earth, when it is torn up with the plough, becomes more fruitful;

the seed in the ground, after frost and snow, and winter storms, springs the ranker; the higher the vine is pruned to the stock, the

Of Her. Apr 10/44. p 77

Fall of the Papacy.

End of the days.

1798. A.	The two horned beast,	1815. B.	The four angels,	1843. A.
<i>a</i>	Rev. xiii. 11—18.	<i>b</i>	Rev. vii. 1—3.	

^a The marriage of the Lamb does not appear to have taken place at the time of the view given, Rev. xix. 7, 8; nor when John saw the holy city descending, Rev. xxi. 2, 9, 10. Of course it must take place on the new earth. It probably denotes the adoption of the New Jerusalem by Christ as the metropolis of his immortal kingdom. Compare Isa. liv. 1-5. Gal. iv. 26, 27. Heb. xii. 22. xiii. 14. Isa. lxxv. 17-19. lxii. 4, 5.

We add here a more particular view of the commencement and termination of the 2300 days or years, than has yet been given to the public, which we have no doubt will be of great interest to our friends, as it is furnished by the *very highest authorities in chronology, the canon of Ptolemy and the era of Nabonassar*. This era was to the Persians, and others, what the era of Independence is to us of the United States. The canon of Ptolemy gives the collected years of each king's reign, just as our national archives give the several administrations of our presidents. Of this era and canon, Dr. Prideaux, says,—“Being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations; and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore this *being the surest guide which we have in the chronology, and it being also verified by its agreement everywhere with the Holy Scriptures, it is not for the authority of any other human writings whatsoever to be receded from.*” *Hist. Jews, Vol. i.*

It is not to be supposed that every particular of this scene can be placed in the exact order in which it will occur, though the main points are evidently made known to us. The particulars are put into two branches, as the events stand related to this world or to heaven. By beginning with No. 1 in the upper branch, "The kingdom given up," and passing to No. 1 of the lower branch, "Day of grace ended," and so from one to the other through the two branches, the natural order will be seen more plainly.

p. 242. Dr. Hales, in whose work on chronology, it is found (vol. i. pp. 268—288), in a perfect form, it having been compared with a copy in a work on Astronomy by Ptolemy himself, says, "The commencement of the era of Nabonassar, B. C. 747, is critically defined, both from history and astronomy. And Ptolemy himself has recorded a great number of eclipses, whose times he has marked by the Nabonassarean years, in which they happened throughout the whole canon, which may therefore justly be styled the most scientific in its construction of any within the whole range of ancient chronology." "It began with the reign of Nabonassar, Feb. 26, B. C., 747." But as the year of this era consisted invariably of just 365 days, without any leap year, as in our reckoning, their new-year's day varied one day every four years. By the "table" in the work of Dr. Hales, in which the "Nabonassarean years are adjusted to Julian years," the 7th of Artaxerxes, began "Dec. 16," of the Julian year, 457 B. C. Now the reign of each king in this canon was *always reckoned from "the new-year's day before his accession;"* his first year beginning with "the current year, though a considerable part of it should have actually past." The relation of the 7th of Artaxerxes, according to the Nabonassarean era, to the Jewish and Julian years, and its bearing upon the commencement and termination of the prophetic period of Dan. viii. may be exhibited in the following diagram.

A. 2300 years beginning with the 7th of Artaxerxes.												B. 2300 years, beginning at the time Ezra left Babylon in accordance with the decree.												C. 2300 years beginning at the end of the year.												D. Ez. vii. 9.												E. 7th of Artaxerxes.											
7th year												of Artaxerxes.																								of the year												7th of Artaxerxes.											
1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12
De. 16. Jan. Feb. Mar. Apr. May. June. July. Aug. Sept. Oct. Nov. Dec. 16																																				Dec. 16. Jan. Feb. Mar. Apr. May. June. July. Aug. Sept. Oct. Nov. Dec. 16																							
B. C. B. C.																																				F																							
157 456																																				1843. 1844.												1844.											
1 2 3 4 5 6 7 8 9 10 11 12																																				1 2 3 4 5 6 7 8 9 10 11 12																							
α Jewish years.																																				β Nabonassarean years.																							

^b The names of the months in the Nabonassarean year, are, 1, Thoth; 2, Paophi; 3, Athyr; 4, Chæad; 5, Tybi; 6, Mechir; 7, Phamenoth; 8, Pharmuthi; 9, Pachon; 10, Pauni; 11, Epiphi; 12, Mesori.

The 69 weeks terminated then in A. D. 26—7, and of course the last week of the 70 began at the same point. It is of no consequence at all as to the termination of the 70 weeks, whether the Saviour preached 3, 4, 5 or 6 years. If he was crucified 3 1-2 years after his baptism, his crucifixion must have been in A. D. 30 or 31; if in the last year of the 7, it must have taken place in A. D. 33 or 34. *His death* does not appear to be connected with any chronological point in the prophecy: the only clause which brings it distinctly to view is this: "*and AFTER three score and two weeks shall Messiah be cut off.*" The history on that point is equally dark. It says nothing of his age, or any contemporaneous historical event, by which we may be guided in determining the date of his death. Before the defect in the data of Ferguson's calculation was discovered, the year 33 was considered the true date. It is now otherwise; but it does not affect the calculation. The vision is *made sure* by those parts of the inspired record which God has clearly marked for that purpose.

"Now we learn from the Roman historians that the reign of Tiberius had two commencements; the first, when he was admitted to share in the empire, (but without the title of emperor), in Augustus's third year, the year 764 from the foundation of the city of Rome, three years before the death of Augustus; and the second, when he began to reign alone, after the emperor's decease." It is from the first of these commencements that the fifteenth year mentioned by Saint Luke is to be computed, who, as Tiberius did not assume the imperial title during the life of Augustus, makes use of a word, which precisely marks the nature of the power exercised by Tiberius, viz., in the fifteenth year (*tes hegemonas*) of the *administration* of Tiberius Cæsar. Consequently this fifteenth year began August. 778."

Dr. Hales, after going into an examination of the details of the case, speaks as follows: "This solution, of dating the 15th of Tibertius from his joint reign with Augustus, U. C. 765, has been adopted

* The 15th of Tiberius beginning in August, it would embrace a part of A. D. 26 and a part of 27.

Here then we stand relying on the promise of God, "*at the time appointed THE END SHALL BE.*" As sure as this is the word of Abraham's God, who has shown to the heirs of promise, the immutability of his counsel, confirming it by an oath, and by his faithfulness in the past, so surely will the vision speak at the end, and not lie!

and made fit for building ; cloth is rent and cut, that it may be made a garment ; linen is bucked and washed, and wrung and beaten, and is the fairer. These are familiar exam-

ples, to show the benefit and advantage which
the children of God receive by persecution.—
Bishop Jewell.

SIGNS OF THE TIMES.

BOSTON, FEB. 21, 1844.

New Works.

Two sheets of tracts — 18 of 2 pages each, on a sheet, Entitled "Words of Warning." The individual subjects have been previously given, price 3 cents per sheet, or 2 cents per dozen, 12 1-2 per 100, and \$1 per 1000.

The above 36 Tracts are also folded and stitched in one pamphlet, price 10 cents.

"A SCRIPTURAL TEST OF Saving Faith, Exhibited in an Exposition of Daniel xii. 10; by J. STARK-WEATHER." Price \$4 per hundred, 6 cents single.

Also, "THE REASONINGS OF TRUE FAITH, Respecting the 2,300 Days of Daniel viii. 14," by the same author. Price \$2 per hundred, 3 cents single.

☞ We are glad to learn that brother Southard's health is improving.

SUPPLEMENT to the Harp.—As we receive new Music, we shall issue it in form of a "Supplement to the Harp," which can be placed in the present New Harp. The present includes the six last published pieces, including all not in the Harp, price 4 cents.

ADVENT MEETING AT MANCHESTER, MS.

The Church has passed a unanimous vote to hold a protracted meeting, commencing at the dedication on Wednesday, Feb. 23, and continue until Sunday. We most earnestly desire that the advent brethren in the ministry will come and help us. We want Brethren Cole, Shipman, Plummer, Jones, and my brothers Edwin and Hezekiah, and others, who can come, as time is fast wasting away, and our last meeting must soon come. I hope our brethren and sisters will come full of the Holy Ghost. Come, all that are looking for Jesus, let us have one feast more in this region.

ELAM BURNHAM.

Manchester, Jan. 17, 1844.

Mobile, Alabama.

Brother James Clough writes:—Here are about ten or twelve believers in the Advent near. We have held meetings three times in a week for seven months past, and God has blessed us in so doing. We have been like Adventists in all places, persecuted by the churches, yet we rejoice that we are accounted worthy to suffer it; and still go on looking with you for the coming of our Savior, when he shall set all right. We advertise in the daily papers that we hold meetings; and one of our number, Bro. Noyes, has lectured some on the Sabbath. He is not a licensed preacher, and some of the church, we hear, have prepared a charge against him, and it is expected they will turn him out of the synagogue; so be it. We all hold together, united in this great work; and we have been hoping and praying that God would send some of our brethren out here from the North. We do believe they would be heard with deep interest, and would do much good. A great change has been effected in the minds of many of the brethren in this place on this subject. It so happens that all of us here who are looking for the soon coming of our Lord, and meet often together, have but little of this world's goods; or we would send a special request for one to come out here to lecture; but we believe should one come, God would provide for him. We promise, should one come, to provide well for him while with us, but could not pledge ourselves to pay his expenses of coming and going. Bro. Himes, will you name this to some who may be at leisure to come? Our brethren in the North, I know think it perhaps unsafe to come to the South, on account of the prejudice that exists between slave holding and non-slave holding states; but brother, Mobile is made up of people mostly from the North and East. and is in a great measure free from that prejudice that exists in other places in the South; and we do know, that any man who has not interfered with this world's kingdom in this matter, and made himself conspicuous as an abolitionist, would be well heard and respected in Mobile.

Letters received to Feb. 17th, 1844.

Isaac Stearns	\$1.00	P. M. Constantine, Mich.	3.00
C. T. Bonny by PM	2.00	S. Binney	1.00
Nathan Perkins	2.00	Mrs S. Stone by P M	1.00
E. Tripp by PM	1.00	Charles Whipple by P M	1.00
Jno. Brown	1.00	Lyman Phelps	1.00
E. Cornell by PM	1.00	A. Simpson by P M	3.00
N. Jones	5.00	P. M. Tolland Ct., due on	
A. Clapp		act of C. W Moore	1.50
SF. Sikes & others by PM	4.00	Lorenzo Lord by P M	2.00
C. Flint by PM	1.00	James Gilmore by P M	1.00
C. Prescott and A. Davis		John Howe by P M	1.00
by PM, each	1.00	J. Jewell by P M	1.00
H. Shipman	3.00	Mr Taylor of Bolton Can-	
R. E. Ladd	10.00	ada by PM of Derby Line,	5.00
S. Cook		no other letter received	
H. Hudson	2.00	How shall it be applied?	
W. H. Scott	1.00	P. M. Derby Line for sun-	
E. C. Drew	6.00	dry persons	3.00
G. T. Stacy	10.00	H. Pummer	
Samuel L. Moulton	1.00	J. C. Hutchins	
Miles O. Pray	1.00	Wm Camp by P M	1.00
G. G. Ring by PM	1.00	J. Turner	
Robert Grey by PM	2.00	Henry Woodbury by P M	1.00
Eld. Henry Frost by PM	3.00	Richard Baker by P M	1.00
W. Rogers	10.00	Nancy Clarke by P M	2.00
D. B. Gibbs by PM	1.00	J. J. Porter	
J. V. Himes;		Erastus Parker	18.00
PM Three Rivers		E. P. Butler	2.00
C. Clapp by PM	2.00	Abner Belcher	1.00
J. Walton	1.00	J. P. Jewitt & Co.	6.00
D. R. Ambrose by PM	.50	P. M. Freeport, Me.	
B. H. Bancroft by PM	1.00	A. N. Bently by P M	1.00
Wm Halman by PM	1.00	P. M. Bristol, Ct.	
P. M. Leonister, Ms.		Polly Lee by P M, all re-	
Levi Wezwell by PM	5.00	ferred to was received,	2.00
Lydia Wooster and Mary		P. M. New Haven, Vt.	
Bump by PM, each	.50	S. T. Hart by P M	1.00
P. N. Valparaiso, Ind.		A. D. Clark by P M	1.00
Thos Goodwin 2d, by PM	2.00	A Friend in Ct. by S. L.	
Josiah Philbrick by PM	1.12	Carroll	15.00
N. Hervey		Miss P. Blake by P M	1.50
Samuel N. Davis	1.00	S. Sherburne	4.00
H. Bingham	1.25	Mordaca Thayer by P M	1.00
(Sent tracts by bearer)		all was received had 3vol	
Z. Baker by Ex.	17.00	and pays to the end of v.7	
A. R. Brayton by PM	1.00	E. P. Richardson	5.00
John Hillier by PM	1.00	J. V. Himes	
James Brooks by PM	1.00	T. L. Tullock	
H. Codell by PM	1.00	G. S. Miles	5.00
Wm. Rogers		N. G. Howard	
Luther Willoughby by PM	1.00	J. Whipple by P M	1.16
J. C. Hutchins	4.00	Elijah Wright by P M	1.00
J. Pearson		Cyrus B. Whitford by P M	1.00
J. Jewell by PM	.50	James Libbey by P M	1.00
Mrs A. Colby by PM	.50	L. Waterman by P M	1.00
J. Greenough by J. Westor	2.00	Eld. Colby by P M	1.00
T. L. Tullock; P. M.		Benj. Brown by P M	1.00
Venginnes Vt.; J. H.		Stephen Lee by P M	1.00
Thompson and Eld. Jao.		Joseph Hart by Foster's	
Shaw, by PM, each	.50	Express	1.00
Timothy Lyon by PM	1.00	T. M. Read, the letter	
Jason Steele by PM,	1.00	contained no money.	
(how is his paper directed)		T. M. Reid by P M	3.00
R. Curtis by PM	2.00	Nathan Davis, and Jacob	
Wms Thayer	5.00	Raudlet by P M, each	.50
H. Stone by PM	1.00	A. Southworth by P M	1.00
John Murray by PM	1.00	Charles Gorham by P M	1.00
Wm. Walker by PM, to	1.00	Sargent Bohanon by P M	1.00
end of vol. 7.		N. Cleaveland	1.00
C. Hersey	4.00	D. Harreman	3.00
Wesson Mossier by PM	2.00	Polly D. Lawrence	5.00
A. Lyford	1.00	James Clough	10.00
E. Wentworth PM	1.00	P. M. Waddy's Falls N. H.	2.00
Jonas Woods	10.00	A. Morse by P M	4.00
F. Hart by PM	1.00	E. S. Blackeslee	2.00
T. L. Tullock		Rev R. H. Ford by P M	2.00
J. V. Himes		I. Sanborn	1.00
J. J. Porter		A. Gibbs by P M	2.00
Capt. D. Patterson by PM	2.00	T. Lombard by do	3.00
Eld. Smith, for five sub-		Thos R Wright by P M	2.00
scribers.	5.00	E. H. Snerman by P M	1.00
R. T. Haskins		Mrs M. Barden by P M	1.00
PM Naranguas, Me.		Andrew Flander, due to	
Henry Mulley by PM	2.00	end of vol. 6.	1.50
J. V. Himes		M. Davis by P M	1.00
Bro. Benj. Davis		W. Barbor by P M	1.00
Wainright and Adams by		J C Fortlough by Ex	2.16
PM, each	.50	Wm L Hopkinson	1.00
G. & S. Huntley and Ira		S Harburt by P M	2.00
Ames, by PM, each	1.00	I A Sparks by do	1.00
Jno. Rice by PM	1.00	E Burnham	
E. Elliott by PM	1.00	G W Gregory	1.00
S. Everett by PM	1.00	N T Moulton	
R. McFadden by PM	1.00	E G Galusha sent a large	
Dea. John Pierce by PM	1.00	box Jan 19 and another	
L. Conkey & J. Hodgkins		Feb 15	
by PM, each	1.00	John Mudget	1.00
J. English by PM	1.25	C Clapp by P M	1.00
P. M. E. Harwick, Me.		J V Himes	
R. Allen, and		Daniel Morrison by P M	1.00
Mrs. T. Goodall by PM ea	.50	E L H Chamberlain by do	1.00
Abigail Chadwick	2.00	Ruth Munson by P M	2.00
J. E. Stearns by PM	1.00	Stephen Sisson by P M	1.00
Austin Flint	1.00	N Hervey	
E. Canfield by PM	1.00	Ezekiel Phillips by P M	2.00
S. Hawley, jr.		F. E. Rigelow	
M. A. Pray	15.00	G S Miles	
Wm E Hitchcock	1.00	J H Hall	
A. Thompson		Jones Jewett by P M	1.00
Mrs S. Parker by PM	1.00	B H Atha	3.00
P. McCain by P M	1.00	A C Knowlton by P M	.50
Willard Moore by P M	1.00	Samuel Smith by P M	1.00

N Trull

5.00 Job Reynolds by PM

1.00

Packages Sent.

E S Blackeslee, Prospect	G S Miles Albany N Y
by Express	J H Hall Albany N Y care of
J Litch 40, 41 Arcade Phila.	G S Miles
J V Himes 9 Spruce St N. Y.	J V Himes 9 Spruce St N Y
N Jones at Northfield House,	S Stone Sherburne Ms, W R
Northfield Vt	R to S Framingham Depot
H Shipman Fort Anne, N. Y.	J Litch 40 Arcade Phila
W H Scott Woodstock, Vt	N Hervey Providence R I 73
H Hudson Juliett Ill. Care of	Arcaide
J Hudson Esq	W Rogers Hartford Ct
E C Drew Pittsfield N H	Mary Bump Campton N H
M O Pray Providence R I, 78	Joseph Philbrick Sanbornton
Arcaide, care of JH Lonsdale	Bridge N H
Z Baker N Bedford, Ms	Wm Rogers Hartford Ct
Dr Z Baker 17 Cheapside N.	J V Himes Buffalo, care of J
Bedford Ms	J Porter No 8 Niagara St
H Carvill Warren Vt	J Greenough care of C S
J C Forbush Manchester N H	Brown Concord N H
G S Miles Albany	J Weston New Ipswich N H
T M Read Oswego N Y per	J C Hutchins Dover N H
Thompson's Ex	Wesson Mosher Gloversville
Lorenzo Lord Simsbury Ct by	N Y by Ex could not send
Express	by mail
J Jewett Waterbury Vt	E Wentworth jr P M Flag
Abigail Chadwick F Falkmouth	Creek Ill
Ms at post office	J English Tunbridge Vt, left
A Lyford Thornton N H	at post office
D C Tourtellott care of N	Rev Dr Huntington Brooklyn
Hervey 78 Arcade Prov R I	Ct
S Foster Derby Line Vt to be	J V Himes 9 Spruce St N Y
left at post office	Wm E Hitchcock Brimfield
Elder J Smith Vienna Me	Newcomb Cleaveland Warren
S F Bradley Square Pond Ct	Depot
Joseph Turner So Paris Me	Polly D Lawrence by stage the
Henry Woodbury Francistown	postage would be too great
N H by stage	J V Himes 9 Spruce St N Y
	J Litch 41 Arcade Phila

Correspondence.

WARREN, VT. Br. H. Cordell writes,—"Though much prejudice exists in the hearts of the people in this region, against the doctrine of the Advent near, and some seemingly shouting victory over us, I am happy that there are some willing to take the word of God as the man of their council, who are in good faith of a change from terrestrial to celestial. Who can say,

I do rejoice that life was given

In these last days to me;

That deathless I may rise to heaven,

And my Redeemer see.

PHILADELPHIA.—Brother J. V. Himes writes, the cause is prospering there; meetings going on well.

MANCHESTER, MASS.—Bro. E. Burnham writes,—"That they have secured their meeting house in their own hands, so that they now can, and are determined to proclaim to the world the truth of God on the subject, as well as on all other kindred subjects.

WEST ALTON, N. H.—Br. A. Flanders writes,—"There is a good band of Advent believers here, who are waiting for their returning Lord."

RUTLAND, VT.—Br. N. G. Howard writes,—"We have Second Advent meetings in this place, three each week. We are few in number, yet God fills our souls with joy. The effect this doctrine has on those who embrace it, is to make them love Jesus and each other better; and such influence must be safe."

PROVIDENCE R. I.—Br. N. Hervey writes, Feb. 15:—"On Sabbath evening ten persons arose in our meeting for prayers."

HARTFORD, CT.—Br. A. Clapp writes:—"The Second Advent meetings in this place are increasing in interest and numbers. Our Hall is well filled on the Sabbath and evening with attentive hearers. Most of the Advent believers in this city have come out from their churches. Many have been excluded from the Baptist Churches, and others have come out voluntarily. We have formed no church, as you saw stated in the Christian Secretary; but have formed an association, as in New York and Philadelphia.

WOODSTOCK, VT. Sister L. M. Case writes:—"There is a strong band of Advent believers in this place: but some of them feel in bondage, and have requested their names to be taken from the church, that they may come out of Babylon. I think it is our duty to come out from everything that is sinful and unholy: but I cannot see that the coming out from a church where we have the privilege of expressing our minds freely is coming out of Babylon.

BUFFALO, N. Y. Brother J. J. Porter writes:—"The cause is prosperous in this city: we hold meetings every afternoon and evening, and many are forward for prayers

PORTLAND, ME.—Brother John Pearson writes: The interest in this city on the subject of the advent is increasing: our hopes grow brighter; and our faith gathers strength, in the glorious appearing of the great God and our Savior Jesus Christ this year. The brethren from the neighboring towns, often come in to spend the Sabbath with us, that their souls may be fed with advent food. Brother Martin on his return from the Provinces, spent the two last Sabbaths with us, to our great acceptance. Bro Stockman's health is poor, and we should be glad to have the brethren, as they pass through the city, give us a call.

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES.
VOL. VII. NO. 4. }

Boston, February 28, 1844.

WHOLE NO. 148.

THE ADVENT HERALD
IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

Dow & Jackson, Printers.

The Faithless Watchman.

PARODY.

Watchman! tell us of the night,
What its s'gns of promise are.
Crazy traveller! there's no light;
Still the morning is afar!

Watchman! canst thou see no ray,
Aught of hope or joy foretell?
Traveller! distant is the day,
Promised day of Israel!

Watchman! tell us of the night,
Faithful vigil thou should'st keep.
Traveller! the clock is out of sight—
Morn is distant—thou may'st sleep.

Watchman! dost thou truly tell?
Sure the night is now far spent.
Trav'ler rest thee, all is well,
On disturbance thou art bent.

Watchman! tell us of the night,
For the morning now is near.
Trav'ler! haste thee from my sight!
Morn is distant—nothing fear.

Watchman! what's the time of night,
'Dost thou mark the watches well?
Trav'ler! haste thee from my sight,
For no one the time can tell!

Faithless watchman! see the star!
See the morning star ascend!
Watchman! morn is not afar,
Signs prophetic thus portend!

Watchman! rouse thee from thy rest,
With the slothful 'tis not well,
Rouse from slumber, be thou blest
In the fold of Israel!

E. C. C.

Rochester, Feb. 16, 1844.

Remarks of Bro. S. S. Snow,

At the Tabernacle on New Year's eve—
a relation of his experience.

The story which I have to tell you, my dear hearers, I shall relate in as brief, plain, and simple a manner as possible. I stand before you as a monument of the grace of God, a living proof of his truths, the power of which I have experienced upon my soul. A few years ago I was a callous and hardened *Infidel*, and was so for years. I received my religious impressions in childhood; but falling in with unbelievers in the Bible, and various characters of sceptics, I became impregnated with their false doctrines, and, up to my 35th year, I was a settled unbeliever in the Bible. Until the autumn of 1839, I rejected the Bible as foolish, and trampled it under my feet; and from 1833 to 1839, I was a constant patron of the

Boston Investigator, the organ of the Infidels, then conducted by Abner Kneeland. As I took an active part in this cause, and was for several years an agent for the Investigator in Connecticut, and a contributor to its columns, my friends from time to time took an interest in my welfare, and called my attention to different books advocating the cause of Christianity. I often read them, but not one produced any effect upon my mind, and nothing ever removed my scepticism; for it seemed to me as though the Bible was filled with nothing but gross absurdities. When I read it, it was with the view only of finding contradictions and absurdities, and to hold them up to ridicule. This, my hearers, is the mode of argument resorted to by infidels against the Bible. Now, my friends, if I had never received any more light than what I did from those calling themselves teachers of Christianity, I should have remained a sceptic to this very day. I used to argue with professed Christians, and would always endeavor to confound them by bringing up these Bible contradictions, and objections which they could not answer.

I remained a sceptic till 1839, and then, through the power of God, who ordered my steps to be turned into the right way, a book written by Mr. Miller fell into my hands, which advocated the coming of Christ. This book was brought by a pedlar, and sold to my brother, who, after reading it a little, laid it one side. It was at my brother's that I saw it. I took it up and asked, "What's here?" My brother replied, "There's a book which you ought to read." I commenced reading it in the presence of my sister, a professor of religion. I had often heard of Mr. Miller and his views, and supposed them to be all moonshine. While reading that book, I said to my sister, "Do you call all this nothing?" When I questioned her in earnest as to the coming of Christ, and stated the views contained in this book, she replied, "If it is true, we shall know it when it comes." She, my hearers, is still like many of you; indifferent to the truths found in the Bible. I took the book home and read it, and the more I read it the more was I impressed with its truth. I compared it with the Scriptures, and saw at once that it contained an argument that could not be rejected. I saw that every thing was complete. I saw the perfect harmony between Daniel and the Revelations, and the history which is a perfect fulfilment of these Revelations. I asked myself in all seriousness, how could this great knowledge be obtained unless it were inspired by God. I then saw that the Bible which I had so long rejected, was the word of God, and I melted down before it. I saw then that I had been rebelling against him, and I sought to wash away the guilty spots from my soul. I prayed to God in secret, I prayed in my family, and I went forward in the discharge of that duty which belongs to Christians. The light gradually fell in upon my mind, and it has been growing brighter and brighter till this moment.

In the autumn of 1840, I united with a Congregational church, but there was something that whispered to me that I was not doing

right; but there being in the place where I resided no other church, I united with them; but I felt it was wrong, for it carried its influence against the Advent faith, which I loved and cherished. I continued a member till last fall, when I felt it my duty to recede. I did so, and then became one of the Lord's free men. I sent a letter to the church, stating my views that the churches were in general anti-christian in spirit and in practice, and that upon this ground I felt it to be my duty to recede. My union with them was dissolved, and they voted to cut me off because I had cut myself off. In the year 1842, I felt it my duty to go out and preach the truth of my Lord Jesus Christ to the world. I felt that the period of man's probation on earth would terminate in 1843; yet I was unwilling to preach it, but preached the near coming of Christ, but my works were not blessed.

In East Kingston, at a camp meeting, I came out for the first time, and laid all down upon the altar before God, and consecrated myself to God, from that time forever. Since that time, I have been laboring in the vineyard of my heavenly Father. I left my family, and have been preaching without purse or scrip; and I feel that when the blessed time shall come, I shall have a few souls to present, at least, as stars in my crown of rejoicing.

All that I have seen and all that I now see, seems more and more to confirm the truth found in the Bible. The truth there established, has been a lamp to my feet, and a light to my path. I believe that as certain as the Bible is God's truth, that just as certain the next event will be the coming of the Lord Jesus Christ; and my fervent prayer is, Come Lord Jesus.

Contrast my feelings four or five years ago with what they are now. Then I was a scoffer as you are; and I could make light of the church of our Lord Jesus Christ, and of his coming. But I now see the truth shining like a bright light over my head. I once could trifle with these elements of his body, broken for you, and this wine, as his blood spilled for the sins of man.

Oh my friends, I earnestly invite you, who are not ready to meet Christ at his coming, to examine these things carefully; search for the truth diligently, and go to God in fervent prayer, and he will give you the light and knowledge. I was an unbeliever, and prayed, and found the truth. Let all of you pray; try the spirit of prayer; try to search the Scriptures; for it is for your eternal interest. Do not reject the Bible—do not trample it under your feet, and resist its tender influence; but like the noble Bereans, try and find if these things are so. May God bless the truth; and when our Redeemer and Master shall appear we shall exclaim in rapture, "this is our God; we have waited for him; and we will be glad and rejoice in our salvation."

Letter from Bro. R. Hutchinson.

MY DEAR BROTHER HIMES:—I cannot return to my field of labor in the great cause, without saying something in relation to my vis-

it to these parts. Ever since I embraced the Second Advent faith, I have wished to mingle (at least for a season) with the brethren in the United States, "looking for the blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ." But an attention to what I deemed duty, has prevented me till recently. I came to Boston, as you are aware, on the 1st of January, with some intention of going in the "Hibernia" to England, but was a few hours too late. In consequence, I have had the privilege of visiting several principal places, where I have had the opportunity of getting and doing good. The first place to which I went after my arrival in your city, was New Bedford, Mass. Brother Porter, a good brother indeed, accompanied me. There I became acquainted with Brn. Brown and Hervey, and a great many excellent brethren and sisters, looking for the Lord. My heart said, as it has often done for the last fourteen months, "*this people shall be my people*;" and the feeling seemed to be reciprocated; for it was difficult to get away. God bless the dear people in New Bedford. I preached a few times to large audiences. From there I went to the city of Providence, R. I., where I found a noble company of Second Advent believers, among whom I was glad to find some of my own country people—*English*. I lectured three times to a full Hall. The brethren are doing all they can in that city to sustain the cause. I was next invited to go to Lowell. There I exhibited the blessed truth, in three discourses, to large congregations. I found a spiritual band of Adventists. They are blessed with the pastoral care of Elder Cole, a tried friend in the cause. I then returned to Boston, where, according to previous notice, I preached five times in the Tabernacle, (an admirable model for a meeting house.) I had large and attentive congregations, especially on the Sabbath day. While I was in the city I was laid up several days through sickness; but received the greatest kindness and attention at brother and sister Dickinson's, where I had the good fortune to be staying. May God bless and reward that dear family. The next place to which I went was New York city. On the evening of my arrival I had the opportunity of proclaiming the gospel of the kingdom in a large Congregational meeting house, to a good audience, considering that the evening was unfavorable. The next morning I left for Philadelphia, where I was greeted by Bro. Litch, to whom, under God, I am indebted for my first light on the Advent near. I found a mighty army of Second Advent believers. I at once felt myself at home. On the evening of my arrival, according to previous notice, I preached in a large and beautiful church, which was thronged with a devout and listening congregation. As the word passed before them, every countenance seemed to say, "*This is the truth of God*," excepting in the case of a judaizer, who *hissed* when his *fables* were exhibited in their true light, and shivered to peices by the force of truth. I preached in the same house the two following evenings; and twice on the Sabbath, in the large Saloon of the Museum. I administered the Lord's supper to six or seven hundred, looking for the blessed hope. The Lord was with us. Next morning I returned to New York, where I had again the opportunity of exhibiting the glad tidings of the coming kingdom. I also preached three times in Brooklyn city, where I was much blessed, and where I found many dear friends. To crown the whole, I had the pleasure of seeing and hearing Wm. Miller. I have heard many great and good men, both in Europe and America, but I never witnessed such a combination of acquaintance with Scripture, and child-like simplicity in any, as is possessed by

him. His faith is strong in the coming of Christ about the present time, and his faith is not a blind uninformed faith. I am again in Boston. Though worn down by various toils, I gave a short exposition of the 24th of Matt. last evening in the Tabernacle, to, I suppose, about three thousand people. Here I would say, that in all the places I have visited, the friends of the cause have afforded me pecuniary aid in spreading light through British America and Europe. And what is given will be sacredly laid out. And now I have no more place in these parts. Tomorrow morning I leave for Montreal, C. E. My faith is strong in the coming of Christ this year. I intend to cry aloud and spare not. I intend to occupy till the Lord come. I thank you, my dear brother, for your many acts of kindness and friendship, not only during my visit to this place, but also during the past year. Let me have an interest in your prayers. Wishing you every prosperity in your noble and extensive undertaking, I remain yours in the blessed hope of soon seeing Jesus.

Boston, Feb, 12th, 1844.

Our Church;

OR

DR. ORTHODOX AND DEA. HOPEFUL.

Of late Dr. Orthodox uniformly remembers to pray that "the people may not have itching ears and wandering feet." He has been in deep affliction to be sure for some time past, for some of his people have reasoned in this way:—"When I connected myself with this church, I covenanted with my Savior, and now that he has withdrawn his sensible presence from among us, I can but follow him, and perform my vows before him." All the secret of the difficulty is, that the meat in due season has not been given by the pastor—his own eyes not being open to behold the wondrous things God is showing his people out of the law, in these last days, how can he point them out to others?

But it may be said that the Dr. is not to blame—we do not say that he is—we only say that "the secret of the Lord is with them that fear him," and "the meek will he guide in judgment, the meek will he teach his way."

The education and situation of the Rev. gentleman has been extremely unfortunate, and it would be expecting too much entirely of poor human nature to look for meekness and a teachable disposition in such circumstances. He is one of Job's friends, who supposes that "wisdom will die with him." Were you to ask him what is the chief end of man, he would doubtless answer man's chief end is to go to his own church, and support his minister. He has fervently prayed all his life long that God would make a glorious work on the earth—that he would build up Zion, but he supposes that it must be accomplished in just the way he would mark out. He verily thinks that Zion must be built up by strengthening the division walls of the churches, and now that he sees them begin to totter he cries out, "Not so, Lord! Not so! Why, how will Paul's salary be raised? and who will support Peter? What will become of all of us fishermen apostles of these days—what will become of our families, if the division walls of the churches fall down! What will there be for us to do if all christians become one in feeling and action? Oh Lord, not so! Build up thy cause after a more approved method."

As to this Advent Doctrine, thinks the good man, it cannot be denied, that it tends to union, for all those who are looking for the Lord to come are united of course, and all those who believe it not, are one in opposing the error.

One Saturday morning, after prayers and breakfast, Dea. Hopeful, the right hand of Dr. Orthodox, entered the study of the latter. After the introductory compliments, Dea. Hopeful, with a peculiarly dolorous expression of countenance, gave a specification of trouble and grievance. "The Church is being scattered," said he, "a great many are choosing other folds—there is no union—no harmony—we are all split up into kindling wood, and I do not see much prospect of the Millennium's coming yet awhile, I must confess. Dea. Faithful has gone over to the Adventists—sister Humble-mind says the Lord may come at any time, and the heresy is spreading like wildfire in all our church."

Dr. Orthodox. Concerning the faith, men are getting reprobate. 'Tis mournfully true. These are the hours of darkness. Men are no longer earnestly contending for the faith once delivered to the saints, that is, to look for a thousand years of peace and safety to descend upon the earth. Alas! alas! what will be the end of these things?

Dea. Hopeful. But something must be done,—we must vindicate our honor. How shall we dispose of those who are leaving our church, and breaking covenant so daringly?

Dr. Orthodox. How? Ah, that's the problem. What's to be done in this crisis of affairs, is a question that demands an immediate answer.

Dea. Hopeful. It were a small sin comparatively to look for the Lord's coming, did not the fruits appear in the life—in wandering from our fold.

Dr. Orthodox. Ay, ay, as things are, it matters not so much what the belief is, if the life is only right.

Dea. Hopeful. Why I would not leave our church to go to another meeting, even if the angel Gabriel were to preach!

Dr. Orthodox. Right, right. He that endureth to the end the same shall be saved.

Dea. Hopeful. Isn't it always customary for errorists to quote Scripture with remarkable facility?

Dr. Orthodox. Invariably. They have the bible at their tongue's end.

Dea. Hopeful. So I think. And it's useless for a man that has truth on his side to attempt to argue with them. With all my forty years study of the Bible, I make no headway at all in refuting their arguments. They shelter themselves so effectually behind a Scripture fortification, that there is no dislodging them from their positions.

Dr. Orthodox. Yet the defence they make is flimsy after all.

Dea. Hopeful. Flimsy! of course it is. But, father Orthodox, I have a secret that I wish to confide to you—it's a great grief of mind to me, you may depend; but as I am sure of sharing your sympathy, that will be some comfort.

Dr. Orthodox. Speak on, my son—I am ever ready, as you well know, to weep with those that weep, and rejoice with those that rejoice.

Dea. Hopeful. I grieve to say it, but my wife, good Mrs. Hopeful, is turning Millerite!

Dr. Orthodox. (with great feeling.) You don't say so! How does it happen?

Dea. Hopeful. Why she, poor thing! when the great tent was raised, went to the meetings, out of curiosity, and so her heart was overcome by their sweet singing, and she began by wishing the Savior might come, and ended by believing that he would. She discovered, too, about this time, that our church was too far, and the tent a very convenient distance for all occasions.

Dr. Orthodox. All which goes to prove that she is quite deranged, and the sooner you send her to the Insane Hospital, the better. She is raving distracted to think of the Lord's coming—he'll not be here these thousand years, and if she does not retract, some way must be contrived to prevent her from influencing others to think as she does.

Dea. Hopeful. But my wife never attended so well to the duties of her family as now. How can she be crazy?

Dr. Orthodox. Are you, too, getting to be a Millerite? How can she be crazy? Why the simple belief in the coming of the Savior: that's what derangement consists in—that's what constitutes insanity! Those who look for the Lord are the only really crazy people on the earth; you'd better a thousand times bury your wife, than have her taken up with so vain a conceit.

Dea. Hopeful. I beg pardon, I beg pardon! what you say is doubtless very true: but my wife is a very good woman yet.

Dr. Orthodox. Don't trust to her goodness: it is as clear as noon-day that she is very much deranged. Does she not often speak upon the subject—does she not scatter Advent publications?

Dea. Hopeful. Oh, yes; it's her theme the coming of the Lord—and she always has a "Word of Warning" near to give a neighbor when calling.

Dr. Orthodox. Bad, bad, decidedly bad; the state of things could scarcely be worse, let me tell you. Mrs. Hopeful is an inveterate lunatic, unless we can persuade her to retract.

Dea. Hopeful. (Sobbing.) I fear as much myself.

Dr. Orthodox. And such a pity! that one so young and accomplished should get so tired of the earth, as to wish for another. Well, well, send her

to me, and I'll try what logic and sound theology will do towards bringing her back to the fold. There would have been more hope, had you told me sooner—but I'll use argument, and it may be she will yield to its force.

Dea. Hopeful. Thank you! thank you! I consider this as a very providential interposition, for I doubt not you will induce her to forget some of her new notions.

(Exit *Dea. Hopeful.*)

Dr. Orthodox. (Alone) Just what might have been expected—every thing goes wrong—here we have a nest of covenant breakers! What's best to be done? Think we'd better try the rod of iron and lord it over the heritage a little. Nothing like authority in a church, 'tis the bond of union—the cement that keeps the wall from falling. Let's see, we shall say to that child, *Mrs. Hopeful*, when she comes in, "Wanderer from the fold of God, behold ye despiser, and wonder and perish, behold our church, graven on the palm of his hands—bright as the sun—clear as the moon, and terrible as an army with banners." See this church which thou hast despised, is going from conquering to conquer. Then we will proceed to read to her the articles of faith and covenant, and set before her in an awful light her sin—and—

(Enter *Mrs. Hopeful.*)

Dr. Orthodox. Ah, sister *Hopeful*, how are you? Why, this is an unexpected pleasure.

Mrs. Hopeful. My husband just informed me that you sent for me.

Dr. Orthodox. True, true: I had forgotten; I was wishing to have a little conversation with you. What's the state of your mind now? Are you looking for the Lord to come?

Mrs. Hopeful. I am. I know of nothing to prevent his coming at any moment.

Dr. Orthodox. Ridiculous! absurd! I do, then. I know the Jews are to be restored, and there is to be a thousand years Millennium before he can possibly come.

Mrs. Hopeful. My Bible tells me that the Millennium and the return of the Jews are nothing but fables.

Dr. Orthodox. Presumption! you heretic! As if you could understand the Bible without aid from your spiritual teachers! Do you know that you are a reproach to the whole church?

Mrs. Hopeful. Nay, I was not aware of that.

Dr. Orthodox. Well, you are a reproach to the whole church. I repeat it.

Mrs. Hopeful. Then you must put me out; your duty is plain.

Dr. Orthodox. Oh no, indeed, we want to save you—we do not want to consign you to condemnation, without first trying to snatch you, as a brand from the burning. I solemnly warn you, my young sister, of the consequences of this looking for the Lord. You will ruin your husband, break up your family, and your usefulness will be gone forever.

Mrs. Hopeful. God has given me light, and I cannot reject it. He has opened my heart that I might understand the Scriptures—and now my soul is anchored on that sure and abiding rock, and I cannot fear. The consequences are with God. I can only do present duty, which is written on my soul with a sun-beam of light, and leave the event with him who doeth all things well.

Dr. Orthodox. With such views you cannot look well to the ways of your household, and you are therefore, as God's word testifies, worse than an infidel.

Mrs. Hopeful. Unreserved confidence in God, and looking for his son from Heaven, does not unfit one for the duties of life. The Savior said, If ye love me, keep my commandments; and he has commanded us to occupy till he comes.

Dr. Orthodox. Very well, you expect the Savior to come, and so do I. We believe alike, only the time. Give up that foolish, absurd stress on the time, and all will be well; you will be as sane as ever—as good christian as you used to be. We want your influence in our church; do not go off to those despised Millerites. You'll destroy all your influence as a christian.

Mrs. H. I see a very perceptible difference between looking for a Savior, and the advent of a Millennium; and as to getting back on to ground where I was two months ago, I cannot think of it, for I was a backslider.

Dr. O. Nonsense; you were in "good and regular standing in the church," and that's more than can be said of you now—any belief which leads people to break their covenant and neglect their duty, let me tell you, is very questionable, to say the least.—

Remember the solemn words of the Savior, "What God hath joined together, let no man put asunder."

Mrs. H. I suppose the Lord referred to the covenant of marriage.

Dr. O. Yes, and the church covenant too; for its just as binding, and solemn. As a covenant-breaker with our church, you are just as guilty in the sight of God, as if you had left your husband, and forgotten your vows.

Mrs. H. If I was doing wickedly in the cause I am pursuing, my Savior would not be so near and precious to me as he is. I feel that he is mine and I am his, and he is graciously smiling on me. I am willing to follow him through evil report and good report. I am willing to follow him to the cross or to the stake.

CATHARINE.

To be continued.

Letter from London.

DEAR BRO. HIMES,—

In connection with the friends of the cause in England, I herewith return you thanks for the second Box of Books. If time continue they will soon be distributed, as our brethren who are travelling find pretty good sale for them, and are very thankful to the friends in America.

Since I wrote last, our brethren have been laboring with success, especially in Norwich, where they lectured to 7000 people. In every place they go, there is great anxiety manifested to hear. Although they meet with much opposition from some of the ministers, yet the cause flourishes. Bro. Barker was a few days in London, and delivered some lectures in a small Chapel at Westminster. He is now in Norfolk. He is strong in the faith of the speedy coming of the Lord, and he says, "Wherever I go, there are hundreds brought to God." He has access to Methodist and Independent churches, Barns and dwelling-houses, and the open air; and almost without exception, there are crowded congregations, where they sit with breathless silence to hear on this solemn subject. Eternity alone will tell the story. We received a letter from a friend in Ireland, dated Belfast, Jan. 22d, who says, "all last week the sky had the appearance of fire in every direction." He says, "about the last day of Nov. in the eve, the moon was seen like a green pea; this evening it appeared like two and a-half quarter moons, bright, and one clear spot at the top, the moon is now three days old exactly to an hour, he says, the people wonder what it means."

Yours in the hope of soon beholding the Lord Jesus in power and great glory.

E. LLOYD.

21 Parker's Terrace, Necenger Road, Bormondsey, London.

Comfort for bereaved Parents.

BY C. FITCH.

Resurrection and everlasting life of little children.

There are but few parents who are not called to lay little children in the grave. After watching them day and night with intense interest, until they just begin to know and love us, and to return the caresses which we delight to lavish upon them, disease and death snatch them from our arms, and we go away, with aching hearts, and deposit their remains in the cold—cold grave. We have been accustomed to hush them to rest upon our bosoms, and lay them softly to slumber in their cradle beds, and watch their lovely countenances and gentle heavings of their infant breasts as they slept so sweetly, until we have turned away delighted with the treasure we possessed in them, and lifted our hearts in thankfulness to God that we were able to provide for them and administer to their comfort—but death wrings out their little life, and we lay them in the dust and turn away and weep. We miss them from our dwellings; their smiles, their sweet prattlings and the thousand things which made them so dear to a parent's heart, are over, and painful to think that we shall see them no more.

But shall we see them no more? Let the word of God answer. Compare Matt., 2d chap. 16, 17, and 18th verses, with Jeremiah, 31st chap. 15, 16, and 17th verses.

In Matt. we read thus: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in

all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying: In Ramæ there was a voice heard, lamentation and weeping, and great mourning—Rachel weeping for her children, refused to be comforted for her children because they are not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord that thy children come again to their own border."

Here then is the promise of God that the children slain in Bethlehem by the rage of Herod shall return from the land of the enemy. That enemy must of course be death; and from the land of death they shall return to their own border. If this be true of the infants of Bethlehem, it can be no less true of others; and hence the declaration of Christ, "Of such is the kingdom of God." Those parents therefore who are themselves prepared for the kingdom of God, have God's word to assure them that they shall there find their infants, returned from the land of the enemy, and there shall their work be rewarded. They have not then labored nor suffered in vain for their little ones, they shall find them in their own border—the renovated earth, the glorious kingdom of our Lord and his Christ. With what exultation will they hail them, and press them to their hearts in a world where death and sickness can come no more. I was led to pen these thoughts from the consideration that they might be a comfort to some hearts who feel as we now feel, after laying two children in the grave the present month. In less than four weeks from the burial of William, whose death has been mentioned in a previous paper, we laid our little Robert, nearly twenty months old, by his side. These, with two which lie buried at the east, make the half our family now in the dust. Other parents have suffered more than this. O how sweet to such parents, the assurance of a God that cannot lie:—"Refrain thy voice from weeping, and thine eyes from tears, they shall return again."

From weeping let thy voice refrain,
And let thine eyes withhold their tears,
Thy children shall return again,
When Christ the Lord of Life appears.

C. FITCH.

TIME.

"Why was it not found out before?" This inquiry is in many mouths. Ans. The angel told Daniel, chapter xii. 4, to "shut up the words, and seal the book, to the time of the end," &c.

Dr. GILL, who wrote a hundred years ago, says in his commentary on Dan. xii. 4, "It was to remain a secret until the time of its accomplishment was come, or near at hand. It reached to times at a great distance. Till these times were come, or were near, it would be a sealed book."

"Many shall run to and fro, and knowledge be increased;" "that is," says the Dr., "toward the end of the time appointed, many shall be stirred up to inquire into the things delivered in this book, and will spare no pains or cost to get a knowledge of them:—compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; and things will appear plainer and clearer, the nearer the accomplishment of them is; especially when accomplished, when prophecy can be compared with facts."

That time has now come; and instead of foolishly inquiring, "Why was it not found out before?" let every soul arise, quickly, and trim their lamps—the Scriptures—and search as for hid treasures.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, FEBRUARY 28, 1844.

All communications for the Signs of the Times, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwell eth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

Profession vs. Practice,

EXEMPLIFIED BY THE HARTFORD CHRISTIAN SECRETARY.

Men seldom know their own peculiar foibles; and they often look upon themselves with the greatest complacency, as possessing the very qualities of which they are the most destitute. Thus the churl may pride himself on his benevolence; and the bigot on his liberal sentiments; and then they wonder that others do not ascribe to them the same praise that they have meted out to themselves.

We were particularly struck with an illustration of this truth, by perusing a late number of the Hartford Christian Secretary. In some remarks upon the result of the ecclesiastic war between Doctors Wainwright and Potts, the editor ascribes the most tact, thus far, to the Prelatic champion. Then, lest some should be surprised at such an admission, remarks as follows:—

"Your pardon, good people; we have a distinct idea of the part we have to play. It is to do justice, and as far as in us lies, to see justice done to ALL. We have been charged by some of our neighbors in language very well adapted to its theme, with all manner of intemperance and scurrility, in our notices of other denominations; but some things, thank God, they cannot lay at our door—meanness in our tactics, and a disposition to ride over what cannot by fair means be removed. This spirit has manifested itself quite too distinctly in this war with Episcopacy. Hard blows, we don't demur to; plain truth may be spoken in strong, yet unexceptionable language; but this appeal to the prejudices of the mob—this call on the assistance of the secular arm, is detestable."

Again he remarks:—

"In these days, men of all parties have begun to learn the Christian lesson, that the true disciple is always to be found in the down-trodden party, and religious intolerance has been driven to make its few, last, feeble demonstrations, under various disguises."

And again:—

"But from the relics of the overbearing, rough-

shod, party-spirited Independency of New England, with additional earnestness, we exclaim—"Good Lord, deliver us!"

Now one would infer from the reading of the above extracts, that those who preside over the columns of that press would be conscientious in carrying out those principles; that they would never accuse a brother wrongfully, nor malign his motives in the absence of evidence; nor would expect that in the same sheet there would appear evidence of a practice the opposite of such professions. Yet in the very paper from which we extract the above, we find the following:—

"It is now February 14th, 1844, and we have before us the first number of a new volume of the Signs of the Times, bearing this date. Its publishers have taken the liberty to change its name, and it now bears the title of the 'Advent Herald.' This change is made from the fact, we presume, that the old one had become unpopular. This change of names and the plan of sending 20,000 copies of the paper to different individuals throughout the country, with the information appended that those who wish to subscribe for it are requested to do so through the post master, strikes our mind as indicating a deplorable lack of faith on the part of its editors as to the speedy coming of the Son of Man. We hope it will not appear in the end that certain men have been more anxious to make money by the sale of Second Advent books, papers, &c., than they were to witness the coming of the Son of man."

Now this implies that they doubt the honesty of our belief, and also the honesty of our motives. He hopes it will not appear that our object is to make money. Now if our object in these great efforts was to make money, while professing as we do to be actuated solely by the consideration of the worth of immortal souls, and their preparation for the approaching judgment; that editor knows that we should be criminal in the extreme. He therefore knows that in the expression of the above, he is holding us up to the world as unworthy of all confidence; to do which, without evidence, is not seeing "justice done to all;" but shows "a disposition to ride over what cannot by fair means be removed," and looks like an "appeal to the prejudices of the mob."

A continual increase in our subscription list is certainly no evidence of the unpopularity of the name. Had the editor stated the fact that the name of the "Signs of the Times" is also still retained, he would have been less successful in conveying the idea to his readers, that it was unpopular, than he doubtless has been in the suppression of that fact. Our old name was not as perfectly appropriate, as it made the paper purport to be what it was in fact only the chronicle of. We have therefore adopted the more appropriate name it now bears: the same as the Secretary might adopt some more appropriate adjective than its present, so long as it is guilty of the injustice manifested in this article.

Again, he thinks we show a lack of faith in the nearness of the Advent, by sending gratuitously 20,000 papers to all parts of the United States! To us it looks more like showing our faith by our works, than a lack of faith: it certainly shows our desire to extend the circulation of the evidences of the nearness of the event. But does he infer it, because we give an opportunity to others to subscribe? Does the editor of the Secretary deny any the opportunity of subscribing for his paper? or does the presenting such opportunities denote in him any lack of faith in the principles which he inculcates? But he may reply, "if the time is so short, why thus energetic?" Is the shortness of the time any reason why we should be the less active? and are we not called upon in view of it, to re-double our diligence? to work while it is called to day, and have our skirts entirely clean of the blood of souls?

But to the charge of making money. Suppose we should make the same charge respecting the American Board of Missions, the American Tract Society, the Bible Society, or the Baptist Board; would not those interested call upon us for the facts to substantiate such a charge? and in the absence of all evi-

dence, would not lookers on ascribe it to the jealousy of a little mind, because unable to oppose them with logical arguments? Most certainly.

We then would have it known to all, that we keep as accurate an account of our receipts and expenditures, as any of the Societies above referred to; and our books are open to the inspection of those interested. Every dollar received from donations, is credited on the proper books, and the donations from the office. These accounts not only show that every dollar received by donations, has been appropriated according to the wishes of the donors, but also that the very earnings of the office, arising from the sale of books, and from the circulation of this paper, above the expenditures of the establishment, have been devoted to the same holy cause. In view of this fact, the blush of shame should mantle the cheek of the intimidator of so unworthy a motive. We can conceive of no reason for such a charge, unless those who thus judge, do so out of their own hearts; and because they would do thus, could they have the opportunity, conclude those who do have the opportunity, are thus guilty. If he has as he says, "recently been called to experience, in" his "own devoted person, the melancholy truth,—that the cart-tail, the gallows and the whipping-post of the 'ancestral faith,' are not altogether obsolete," we should suppose he would show by his works that he has no disposition to mete out the same to others. The truth is always susceptible of demonstration by the word of God; and where resort is had to such dire expedients, it shows a "great lack of faith" in any argument from the scriptures of truth. "Not by such defending, will God establish his truth." It is showing the same "acting out" in the Baptists, as he says of the Presbyterians, "when Presbyterians and Independents began to act out Adam (or Cain, rather,) in the same line of business, [persecution] it was outrageous. It was not only persecution, but vulgar persecution."

In another article, in the same paper, the editor remarks:—

"The twenty-first of March, 1844, is the farthest period we have ever heard mentioned by any of the Millerites for the destruction of the world; and when this period is past, it will become them, as honest men, to find out some new method by which a knowledge of the end of time may be arrived at, or give up the idea of ever ascertaining when this great event is to take place. The prophetic numbers as interpreted by Mr. Miller, will then be of no use; for, after having failed, the calculation must be considered for ever after, as utterly useless, so far as any thing definite in regard to the end of the world is concerned."

We quote the above on account of its logic, to say nothing of the implication of our honesty. It would have been as Christian-like and as gentlemanly to have waited till then, if time should continue so long, and see what our course will be, before anything is said of the honesty of it. But of the logic. He says "the prophetic numbers as interpreted by Mr. Miller, will then be of no use," &c; and we must "find some new method," or "give up the idea." Now we labor under the disadvantage of having opponents, few of whom have ever read many of the evidences by which we substantiate our position, and therefore, what appears to them as mountains in our path, when viewed by those who are familiar with the whole field, is seen to be the well beaten road on the extended plain. Did the editor of the Secretary ever go down the Connecticut in a steamboat? If so, when sailing down the river, he had been asked what time they should probably arrive at Saybrook point, having left Hartford at 2 P. M., he would have had no hesitation in saying that they should reach that place at about six o'clock. Well, as you sailed on, you passed all the towns and villages, and all the little tributaries of that noble stream, as laid down on the map, so that you knew the next place would be Saybrook, and that you must be right upon it; but yet it was about six by your watch, and the point not yet in sight. Suppose then the one to

whom you had named the probable time of your arrival, had said, "Sir, six o'clock is the farthest time you named for making Saybrook point; and when this period is past, it will become you, as an honest man, to find some new method by which a knowledge of the time of our arrival may be known, or give up the idea of ever ascertaining when we shall arrive there." Would you not have regarded that man as knowing very little of what he was speaking, and as having paid no attention to the objects passed, by which you knew of your proximity to that port, so that you had the fullest confidence, that but a few minutes at most could elapse before you would reach it? You certainly would; and if you replied at all, you would say to him, "Sir, have you not noticed that we have passed every town and village between Hartford and Saybrook, so that we must be just upon it; and do you not see that the water in the river is now as salt as that in the sound, so that we must be near its mouth? also the very scenery which we see on each side of the river proves that we are even now fast approaching it; and farther, the fact that it is now full six o'clock, or past, the time we expected to arrive there, proves conclusively that we must soon enter the sound, rendering it necessary that the pilot should keep a good look out, lest we strike on the bar." Then, if he should turn and say, "No one knows anything about it, we may be near the sound, and we may be fifty miles from there; you would set him down as either incapable of seeing the force of evidence, or determined to know nothing respecting it.

This would be precisely our condition, if God in his providence should defer that blessed hope beyond the time expected. We shall have passed all the land-marks, and know by the signs of the times that it is the next event. And as we should be passed where we supposed the prophetic periods would terminate, we should only have to wait and watch such time, as the exact chronology may have varied from the record which *man* has made of the date of events. Brother Burr, would you not like to be found looking for and loving the appearing of your Lord?

Again. We find in the *same paper* another "hit" at the "Millerites," in an extract from the *W. Chris. Advocate*, and which, by publishing without dissenting from it, the editor of course endorses. Speaking of some who believe in the Advent, who also believe that after the last resurrection, the wicked will cease to be, he says:—

"We see no connection between Millerism in the way of rational induction, in drawing a logical inference or conclusion from premises. Yet Millerism may stand in the relation to annihilation of cause to effect in some such way as the following; Millerism embraces or adopts its leading principles without adequate support from either Scripture or reason. The Millerites then being versed in the art of receiving doctrines without proof, receive the doctrine of the destructionists without proof."

Now we do not stand forth as the advocate of that doctrine; and we have said enough in times past to show that we have no faith whatever in it; yet we would neither receive or reject it, only in the light the word of God casts upon it. To receive it independent of such light, would be indeed to receive it without "Scripture or reason." But what effect does "Scripture or reason," have upon the conclusions of this editor? The following, which is the only argument given by him to prove the immortality of the wicked, must show:—

"The most intelligent of the human race have asserted the immortality of all men. And so general was the sentiment among all philosophers and learned men, that Plato took occasion to say, in arguing for immortality, 'That if it were not so, wicked men would certainly have the advantage of righteous and good men, who, after they have committed all manner of evils, should suffer none.' Indeed, the most barbarous nations of the world believe in the immortality of the soul. And though there have been found individuals, as Epi-

cures, who denied the doctrine, this does not invalidate the argument in reference to the general consent of mankind. Indeed, those that question the doctrine have rather wished or desired that annihilation was true, than believed immortality to be false. Hence, Hierocles gives the true reason why some wish the soul to be mortal. 'A wicked man,' says he, 'is afraid of his Judge, and therefore wishes his soul and body may perish together by death, rather than that it should come to God's tribunal.'"

The reader will perceive that it is entirely destitute of "Scripture," and as far as "reason" is concerned, if the argument is a good one, it follows that whatever has been a general sentiment among men, must be true. As this argument would not be valid when adduced in support of any of the errors of mankind, it cannot be a valid argument in this case. As the editor has thus shown that he can reject one doctrine without either "Scripture or reason," it may be that he is so "versed in the art of" rejecting "doctrines without proof" that he rejects the doctrine of the immediate Advent "without proof."

The Secretary published, a short time since, that the Adventists in Hartford had formed a church there. If he meant to admit that they are a company of true believers, and are therefore a church of Christ, he was correct; but if he intended to say they have organized a church, he was incorrect, as they have only an Advent association.

Here endeth the first lesson: We shall now see whether they elevate their practice to their profession, or lower their professions to their practice. "O Consistency!"

A PART OF THE STORY.—Through the indiscretion and mismanagement of a few men, the Chardon-st. Chapel has passed into the hands of the enemy, yet the cause which was so successfully pleaded in that chapel in its earlier and later days, is not betrayed or overthrown in Boston. There are two churches united and prospering—and we are confident that "unmoved as death they will remain" amid the conflicting elements of "commotion," fanaticism and Universalism. Let the fate of Chardon-st. Chapel be a warning to every christian church in the land to maintain good order in their meetings, pay up their expenses promptly, and shut their doors against fanaticism, come-out-ism and infidelity. If we have a right to exist, we have a right to take proper care of ourselves.

R., of the *Christian Herald*.

One would suppose from the reading of the above, that the society formerly worshipping in that place had become extinct; and had been obliged to resign to the enemy their place of worship. Now, omitting a part of the truth, which entirely changes the appearance of a statement, is always inexcusable. "R." well knows that the chapel was sold because it would not begin to accommodate the crowds which there assembled; and was left for a larger and more commodious house; also, that the society which there worshipped, were never more prosperous than now at the Tabernacle. The "mismanagement" instead of wasting, has been, under God's blessing, the means of most successful results. Always tell the whole story, brother.

We notice several "flings" by the same writer in the last *Christian Herald*; one of which was particularly unkind. It speaks of Bro. Marsh having "provided himself with a list of the Palladium subscribers, and" sent a copy of his paper to each, invoking their patronage," as "dishonorable;" and "does not look right." Now the whole truth in that case would present quite a different aspect.—The above implies that Bro. Marsh has obtained a list of the Palladium subscribers wrongfully, and that he has no right to send his paper to whom he pleases; and speaks of it as an "underhanded effort to supplant another." Now the truth is, Bro. Marsh has not a copy of the *Palladium* subscription list. He was the former editor of that paper, and

has in his possession the books, which were his own personal property, and which contain the names of those who were subscribers, when he was connected with the office.

The subscription list of the *Palladium*, as it now is, with the additions and discontinuances, he knows nothing of, except as he is informed by hundreds of the old subscribers, who have discontinued the *Palladium* on account of the unchristian treatment to Bro. Marsh, which he exposed, and the only defence of which has only shown the parties the more guilty. Bro. Marsh has certainly a right to his own property, and also a right to send his paper to whom he pleases. And none would complain of his so doing, only those smarting under his exposure of their misdeeds, or else sensible of being unable to stand unaffected by the truth which Bro. Marsh may present.

Again. Speaking of Mr. Miller's lecture he says:—

"Would it not have been wiser and better for all to have waited patiently till the Lord does come, rather than to spend so much breath and ink in discussing the question of '43? So it seems to me. The personal coming and near approach of the Son of God from Heaven, are sentiments generally received by our brethren throughout the country.—This has not been a bone of contention. The difference has been in relation to '43, and certain appendages which have, unfortunately, attached themselves to this question.

Is it of no consequence, then, that we heed the admonitions of the coming of Christ, endeavor to prepare others for the Savior's return, and lift up our heads and rejoice because our redemption draweth nigh? Is it of no consequence that we be continually watching his return, lest we be overtaken as a thief, and being engrossed in the cares of this life, that day come upon us unawares? Blessed, says our Saviour, is that servant whom his Lord, when he cometh, shall find so doing. Let none be induced to lay down their watch by such suggestions, lest their lamps go out.

Is it true, however, that most of "our brethren" referred to, believe in the "near approach of the Son of God"? Then why this opposition to its being presented so near? No; the opposition to this doctrine is owing to a disbelief that there is a probability that it may come now. It says, sleep on; the Lord will not come just now: wait patiently and take thy rest. And probably many will be lulled by such teachings, to sleep till the trump shall wake them. The cry of peace and safety is alike dangerous, whether it defer it a less or a greater length of time; or whether it come from those who have once preached the doctrine, or only from those who have always opposed it. "R." knows that such men as our beloved brethren Henry Jones and Henry Dana Ward, of New York, and others who have never embraced, or had any confidence in the particular time, have labored with us heart and soul in promulgating the evidence of the Savior's near approach. And such facts are worth volumes of unsupported assertions that "the difference has been in relation to '43 and certain appendages."

The time is with us an important question, and is none the less so now; but the evidence of the immediate coming of Christ, to restore this earth to its Eden state as the next event, is the great question which does and ever has been the question at issue.

Again he says:—

☞ The Signs of the Times has commenced a new volume under the name of "*The Advent Herald*." The editor says: "If time is continued beyond the period designated ('43)—we shall continue our work with redoubled energy till the Lord shall come." What work? we naturally inquire—the work of advocating the advent in '43? This is the peculiar work for which that paper was gotten up. Now if our brethren find themselves mistaken, as they now seem to apprehend they may, would it

not be more manly—more christian-like, honestly to confess their error, and for the future direct all their efforts to build up and extend the cause of God without any *ists* or *isms*.

We know of but one argument that can convince us that our time is wrong; and that is, the passing away of the time itself. If we should be mistaken in the particular time, we shall have no hesitation in confessing our mistake, and telling the whole world of it. We can find no time for the termination of the prophetic periods but about the Jewish year 1843: and if we were even now past that year we should be equally unable to find any other time for their termination. We should then occupy the same ground as now; and point to the fulfillment of the prophecies, the signs of the times, and the termination of the prophetic periods about A. D. 1843, according to the most authentic chronologies, as evidence that it might come at any moment. A variation of a few months in the particular time would only show the inaccuracy of chronology which is a human science: and which God may permit, to try the faith of those who are looking for the Lord. Our work will therefore be the same, and will need to be continued with redoubled diligence: for if we were past the time, beyond which the prophetic periods could not be shown to extend, how much more need would there be of continual watchfulness. "The peculiar work for which" "this paper was gotten up" was to chronicle the "signs of the times" and expositions of prophecy. This will be its work to do.

This attempt to show that the time is the only difference between us and our opposers, the readers of the Signs and Christian Herald know to the contrary, and the hundreds of our readers who have been with us in everything but the time, know that we have sympathized together perfectly. And why? Because such have given evidence that they would love to have the Lord come, and have never opposed the time. We can labor with all who are continually looking for the Lord; but we must repudiate all efforts to defer the probability of his coming beyond the present time. We again repeat it, the only time we have, in which to expect the Lord, is "just about now;" and it will be "just about now" till the Lord shall come, whose word we have, that the generation which saw the darkening of the sun in 1780 will not pass away till the Lord shall come.

"R." talks about its being "more Christian-like" to direct our "efforts to build up and extend the cause of God." If it is not extending the cause of God to endeavor to induce men to prepare for the coming of the Lord, what is it? It surely would not be to engage in the warfare of a *sect*; or to unite with the anti-adventists in crying peace and safety.

A NEW SECT. Again "R." of the Christian Herald, asserts that the Adventists in Hartford had formed a new church; and intimates about a new "sect." How does he know they have formed a church there? If he has no personal knowledge on the subject, he would have avoided the endorsement of an untruth, by giving his authority. It so happens that they have formed no church there. The anti-adventists are so ready to publish any thing against us, that they seldom stop to enquire as to its truth, but believe it at once.

With regard to a new "sect," we trust the position of the present sects will be sufficient to show the difference between Christianity and Sectarianism, and convince all that the love of any sect more than Christ, is a denial of him. The sects are more fearful of losing their members, than they are of losing the Spirit of Christ. If the sects do not wish to lose their members they must feed them with that bread which cometh down from heaven,

which is meat in due season. If this is withheld, the children of God must of necessity go where they can partake of that which alone can satisfy their souls. Where the doctrine of the Advent is shut out of the church, or where those who are looking for the Lord are in any measure denied the privilege of performing their whole duty, it seems to be a clear case that they should go where the coming of the Lord is not despised, nor the tidings of his coming muffled—where a stone is not given when bread is asked.

ONE OF MR. MILLER'S FIRST AUDIENCES. About the time Mr. Miller began to write on the Advent near, as he was passing down the Hudson river to New York in a steamboat, he was standing near a company of gentlemen who were conversing respecting the wonderful improvements of the day; when one of them remarked, that it was impossible for things to progress for 30 years to come, in the ratio they had done: for man would attain to something more than human. Mr. Miller told him that it reminded him of Daniel xii. 4. "Many shall run to and fro and knowledge shall be increased." A pause ensued, when Mr. M. continued, and observed that the improvements of the present day, were just what we should expect at this time as a fulfillment of Daniel's prophecy. He then commenced with the 11th chap. and comparing the prophecy with history, showed its fulfillment thus far; while all listened with the most close attention.

He then told them he did not intend to trespass so long on their patience, and leaving them, walked to the other end of the boat. He had no sooner arrived there, than the entire company followed him, and wished to hear more on the subject. He accordingly went through the 2d chap. of Dan. in the same manner, and fearing he should be tedious, broke away from them, and went down into the cabin. The entire company followed and continued the conversation. He then went through the 7th, 8th and 9th of Dan. They then wanted to know if he had ever written on the prophecies. He told them he had, and distributed among them what copies he had of the first pamphlet he wrote on the subject. This was one of his first audiences, and men of the highest standing were astonished listeners to his discourse; but the result of that interview can only be known in that great day.

THE BIBLE A SIGN OF MILLERISM.—In Ticonderoga County, New York, on one occasion a company of gentlemen were being weighed, and seeing how near their estimates of each other agreed with the result. An Advent brother from Benson, Vt. was present, and at their request stepped upon the scales. Some one noticed something in his pocket, and fearing it would affect his weight, asked what it was. He took it out, it was his Bible. Oh, exclaimed the company, he is a Millerite; and shrank from him, as if he were a viper.

WATCH MEETINGS. These meetings were originated by Mr. Wesley, in accordance with the admonition of our Savior to watch for his coming. Mr. Wesley was an adventist, and expected the Lord about this time; and so taught. These meetings are still continued by the Methodists, but the great body of them have ceased to be followers of John Wesley, in looking for the Lord. And they now present the strange anomaly, of watching, but expecting nothing.

Brother C. Hersey writes from SCHENECTADY, N. Y.—The people seem eager to investigate the subject in many places. We have been to Albany, and had a powerful time. Sinners were converted to God. We commence our course of lectures here to night. Our faith is strong.

The Rev. Kitridge Havens is informed that Mr. Miller purchased a new stove this winter, which cost \$20.

Letter from Bro. Samuel Chapman.

Dear Bro. Bliss:—About three years since I became a decided believer in the doctrine of the speedy coming of our blessed Lord. For the first year and a half, I devoted much of the time (as you are aware) in visiting from house to house in the city of Hartford and the adjacent towns, proclaiming, as a private citizen, 'Behold the Bridegroom cometh,' &c. While thus employed, having consented that my name should be cast out as evil, I enjoyed great peace of mind, being permitted to know that my labors had not been in vain in the Lord.

About eighteen months since, there being at that time but few brethren in Connecticut employed as lecturers on this important subject, I felt it my duty to go out, and in a more public manner stand before the people and proclaim the midnight cry. Accordingly I went forth trusting in God. In this way I have improved almost the whole time, confining my labors chiefly to Connecticut, my native State; and passing, as I have done, from one county and town to another, the inquiry has often been made, "Bro. C. why do we not hear any thing from you through the Signs of the Times?" My answer has generally been, I seldom find time to write, and must therefore defer making report till the Master comes. But now having been from home more than three months, and as some of the dear friends might be gratified to hear from me, permit me this once to address them through the columns of your paper.

In October last I left Hartford, and by special invitation, visited the Advent friends in Willington, 25 miles east of the city, and gave them a course of lectures. This was a precious season to our souls.

As the result of these meetings, a number were made exceedingly happy in embracing, and publicly confessing the Advent views; a few individuals gave evidence of a change of heart, and many were comforted, having their faith in the Advent strengthened. From Willington, I was called to Ashford; thence to Union, Mansfield, Pomfret, Woodstock, South Killingly, Canterbury, &c. &c. In most of those towns I went from parish to parish, and gave in each a full course of lectures; the result of which was generally good. Souls were converted, many others were brought fully into the Advent faith, and all the dear brethren and sisters of the band comforted and strengthened. Praise the living God.

I am now, as you will perceive, in Richmond, R. I. I received a communication from the little band here a few weeks since, requesting me, if possible, to visit them and proclaim the midnight cry in that place, before the Lord come.

After fulfilling other engagements, I left Woodstock on Thursday of last week; and, by way of Providence, came to this place on Friday evening, (a distance of 70 miles) commenced our meetings at a large school house on Saturday, the 27th ult.—At the close of my lecture on Sabbath evening, it was very apparent that the good spirit had solemnly impressed the truth on many minds; and had there been no opposing influence, there would be before this time, doubtless, have been many precious souls rejoicing in redeeming grace. But at this time, David Avery, professing to be a minister of the Gospel, and for the present supplying the Baptist Church in this place, intruded himself upon the stand, and made such a display of himself, as I never before witnessed, and I pray God to deliver me from witnessing the like again, till the Master comes; and then I have no fear, knowing that he himself will preside, and keep order; faithfully executing his word, wherein he hath said, "There shall in no wise enter into the city any thing that defileth, neither whatsoever worketh an abomination or maketh a lie." Rev. xxi. 27. His remarks were designed to show that the kingdom of God was already set up in the earth, that Paul, and of course all who have died in the Lord, are in possession of their crowns of glory, &c. I followed in a few words, and promised the congregation that I would take up that subject the next evening, and by the word, and grace of God, would satisfy every rational mind that the Kingdom, and also the coming of all the saints, were yet in the future. The people accordingly came together with an ear to hear. The Lord was present to help, and I presume the entire congregation, with the exception of Mr. A.

himself, were satisfied that our views on this subject were correct.

This professed brother met with us every evening during the week, and until last evening continued to annoy us with manifestations of extreme hostility to the doctrines which we so highly cherish, and strenuously advocate. But notwithstanding the powers of hell with which we had to contend, a good impression has nevertheless been made on many minds. Several individuals have heartily embraced the second advent views, and we are happy in the prospect of soon seeing our Lord. The little band here is greatly strengthened. G. Atwood, Deacon of the Baptist Church, is one of the late converts to this doctrine, and of him it may truly be said, in the language of scripture relative to Barnabas, Acts xi. 24, "A good man," &c.; but of his minister perhaps I might say in the language of the Apostle concerning Alexander the copper-smith: 2 Tim. iv. 14-15.

Last evening I gave my closing lecture to a full and very solemn assembly. May the good Lord add his blessing for Christ's sake. Until this morning it had been my intention to return to day to South Killingly, and to morrow be at Brooklyn, Ct. and participate in the communion season, with the dear advent friends that will doubtless be convened there from all the neighboring towns; but by urgent request I have consented to remain and give a course of lectures in the northern part of this town (Reynolds's Factory) commencing to morrow should time continue. I have also engaged to give another course in Exeter, and the brethren being anxious for me to visit Charlestown also, it is very uncertain when I shall return to Connecticut, if ever. Yours, my dear Bro. in the blessed hope.

SAMUEL CHAFMAN.

RICHMOND, R. I. Feb. 3, 1844.

Letter from Sister E. Crane.

Dear Brother Bliss:—Though the Advent believers are comparatively few and feeble, scattered here and there; yet they are strong in the Lord and in the power of his might, having his truth for their shield and buckler, and though they may be personally strangers, they are joined in the same judgment, and united in the same bond of mutual fellowship, and brotherly love. Their joys swell to a higher tide by flowing in the same channel of holy intercourse, and being borne on the same current, towards the fruition of the same glorious hope: while their trials are lightened by being shared from the same ample cup which is meted out in nearly a like measure. And while I bless God that I am counted worthy to share in their reproach, my heart is often cheered, and my faith strengthened by that faithful messenger, "The Signs of the Times." And I praise God that I ever heard the cry, "Behold the Bridegroom cometh."

The word of God teaches me that we are living in the end of the world. Yes, Christ suffered once in the end of the world. But I am told by some who profess to be the followers of the Lamb, that the Lord has a great work yet to perform, which it must take a long time to accomplish. But what says the Apostle? "He will finish the work, and cut it short in righteousness, because a short work will the Lord make on the earth." It appears to me that the church manifests the same spirit in rejecting the coming Savior, that the Scribes and Pharisees did at his first advent. The poor blind man, for confessing him, was put out of the Synagogue. And thus it is now. But Jesus found him; and I feel that an humble place in the highways, and hedges, blessed with the presence of my Savior, and those who love his appearing, is far preferable to the highest seats in the synagogues with those who say my Lord delayeth his coming, and are beginning to beat his servants, who are not only endeavoring to trim their lamps and be ready, but would fain persuade their brethren to do the same.

More than two years ago, I asked the church with which I am connected to dismiss me, for I was in a backslidden state; but they refused. Some told me there was no way to get out of the church, but by being excluded for immoral conduct. But they have made it evident that immorality will not insure exclusion; for open enormities have been habitually committed with impunity.

Yet no sooner did any of the members begin to proclaim, "Behold the Bridegroom cometh;" and faithfully reprove sin in high places, than a very trifling pretext was found sufficient to justify the church in excluding without delay these disturbers of their peace. Though I have not shared the same fate

with my rejected brethren, I feel to cast in my lot with those who are persecuted for righteousness sake, for I can no longer remain with those who justify the wicked for reward; who stand in the way of sinners, and sit in the seat of the scornful. Through the abounding grace of God, I have been reclaimed from my wanderings, through the influence of the glorious news of a coming Savior. I now rejoice in this blessed hope; and feel that I can no longer walk in fellowship with those, who cast on their brethren who are looking for their Lord, the most reproachful epithets, and charge them with the most unworthy motives. I wish not to accept deliverance at their hands, that I may obtain a better resurrection. I therefore wish no longer to be considered a member of the Baptist Church in East Washington, but declare myself free from all church relation, so far as it is of human organization; and wish that church to consider me no more accountable to them than to any others. They are not my sister or brother, any farther than they do the will of my heavenly father. I believe that Christ will own those, and those only, who love his appearing; and among that happy number I desire to be found.

ELIZABETH CRANE.

Washington, Jan. 23d, 1844.

Letter from Bro. L. Delas Mansfield.

Dear Brother Himes:—I have hitherto neglected to comply with your request, to write and let you know of my laboring in the cause of our soon expected Lord, but it has not been because I have been idle, nor because my faith in the speedy coming of the Savior has been at all weakened. I find more and more reason daily for believing that

"This world's eventful story,
A few short months will tell,"

not only from rigid criticism of the exposition of prophecy which have led us to believe in the speedy advent of Him "whose right it is to reign," but also from the signs of the present perilous, perplexed and disturbed times. Surely if we have not a fulfillment of those predictions which should betoken our speedy redemption, it will be impossible to have them fulfilled. And I have often been led to exclaim, upon going over the chronological calculations, "How can we go on in our present state more than a few weeks longer." Since I left the West, I have been occupied in this field in Os. Co. N. Y. I have lectured in four different places, and the souls of some dear disciples have been blessed as they have "received the word into good and honest hearts," and are looking for the return of the Lord; and many have seen the fallacy of looking for the world's conversion, and the return of the Jews, and are persuaded that the coming of Christ is the next event in prophecy, but do not embrace fully the time; they can see no mistake about it, but cannot realize it to be so soon. The church and ministry in this region are either perfectly indifferent or opposed to the preaching of this glorious doctrine, with only few exceptions. I found at a little village called the Sand Banks, a believer in, and advocate of the speedy coming of the Lord, in the person of Bro. Richards of the M. P. Church, and he is the only minister of any sectarian body with whom I am acquainted in this region who believes. There is in the south part of this town quite a large number of believers, to whom a sister ministers the word. In Camden, Oneida Co. there has been a very precious revival under the labors of Bro. Sweet, who is crying "Behold the Bridegroom cometh." I lectured in this village (Pulaski) in the Baptist House. But after a few lectures I was requested by the minister to close my lectures, as he and others did not think them profitable. Although I was thus requested to do, I thought it expedient to obey God rather than man, and went into the Court House. O! my soul has been wrung with anguish by such treatment of God's eternal truth. For I am as well persuaded that Christ will immediately appear, as that He ever did visit this world; and how men can shut their minds against the evidences of the Lord's coming, and then insist upon it that we are uncharitable if we "upbraid them for their unbelief," and ask them "can ye not discern the signs of the times?" I am unable to see.

Richmond, Oswego Co. N. Y., Feb. 6, 1844.

"Rejoice in the Lord."

The disciples of Christ are exhorted to "rejoice in the Lord always," to "rejoice evermore." To joyfully acquiesce in, and yield a willing and hearty

obedience to the will of God, is their privilege at all times. To abide in such a state is to "stand fast in the liberty wherewith Christ hath made us free." The believer thus delights in the law of God, and obeys it, not from restraint, but willingly, not as a task, but as a privilege.

Let all Adventists, then, who look and wait for the glorious manifestation of their crucified, risen, exalted and coming Savior, acquiesce joyfully in all the will of God, and in his long-suffering, which yet spares a guilty world. While time rolls on, he has purposes to accomplish; let none despond or lay down their watch; for, as the time for him to be unveiled to our admiring eyes is assuredly near, and is to be constantly expected, and earnestly desired, let us "look up," for our "redemption draweth nigh." Exercising the benevolent, heavenly spirit of christianity, let us treat all with meekness and forbearance, and abound in good works. The enemies of truth are to be pitied and prayed for, rather than denounced. When the Judge of all the earth comes to vindicate his truth, their doom will be dreadful—while the righteous will still continue to rejoice in the God of their salvation. See Ps. lxxviii. 1-4.

E. CANFIELD.

Clyde, Feb. 5th, 1844.

Letter from Bro. T. M. Preble.

Bro. Himes:—I wish to make a few remarks in relation to my laboring in Lowell, Nashua and Manchester. In consequence of some statements in my last letter, that appeared a few weeks since, some of my brethren received an impression that I had stationed myself in these three places, to preach for salary—it is not so. I labor now as for some two years past, not knowing what I am to receive till it comes into my hand. There has been no agreement, as to dollars or cents. The most of the brethren in these places are poor, having spent what they had in the cause of truth.

I am not confined to these places all of the time, but am free, to go when and where the Lord may direct. I have already labored in seven different towns, since my last letter, besides the three above mentioned, and have appointments in three towns more.

The Lord is with us still, souls we must have been converted recently—others reclaimed.—In this place I have baptized two, and in Lowell eleven. Meetings full, and truly interesting. Yours, daily watching for Christ.

T. M. PREBLE.

Manchester, Feb. 19, 1844.

Letter from Sister S. W. Daland.

DEAR BROTHER HIMES:—Permit me, although a stranger to you, to write you a few lines. I have for two years past been a reader of your valuable paper, the Signs of the Times; and still continue to feel an interest in it. The subject of Christ's second coming, is one in which I have been deeply interested, and one that I love, and in consequence of which, I have now no name nor place in the Baptist Church with which I had been connected eighteen years. But I praise God, that if I am one of his children, no one can deprive me of my inheritance in the heavenly kingdom. Let me have the evidence that my worthless name is written in the Lamb's book of life, and let me have the Spirit of God, bearing witness with my spirit, and telling me that I am born of God, and it is enough. Most gladly would I count all things but loss for the excellency of the knowledge of Christ; that I may know him and the power of his resurrection. In the world, said our blessed Savior, ye shall have tribulation; and I expect, if ever I get home to glory, if ever I enter the kingdom, it will be through tribulation. I do not expect to gain the promised land on flowery beds of ease. How much, my dear brother, we need the sustaining grace of God, while passing through this inconstant world. And how precious the promise, "my grace is sufficient for thee;" and "as thy day is, so shall thy strength be." Our trials and afflictions here may well be called light, when we reflect upon the exceeding and eternal weight of glory, that is in reserve for all those who love the appearing of Christ.

O how precious the thought, that when the Savior appears, we shall not only see him as he is, but we shall be made like him.

This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.

Yes, I rejoice that the time is soon coming when the redeemed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; when they shall obtain joy and gladness, and sorrow and mourning shall flee away. I believe that Jesus will soon take to himself his great power and reign. But O, when I look around and see how the awful warnings of God's word are disregarded, and how few there are, who are looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, my heart is affected, and I feel to say in the language of the prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

It is my prayer to God that he would have mercy on the people in this place, and wake them up, and prepare them for his coming. May the Lord continue to bless you, my dear brother, and make you wise to win souls to Christ, and grant you an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Yours in the blessed hope.

Littleton, Mass. Jan. 11th, 1844.

Correspondence.

CHICOPEE FALLS, MS.—Bro. Ordway writes:—"We are in this place still looking for the Savior, and believe that the prophetic periods are about to a close, and shall soon realize the solemn events of the judgment. Blessed be God for the prospect of soon being delivered from this wicked world. We have good times here, and our faith stands firm that our Savior will be revealed in this Jewish Year, 1843. Yours, in blessed hope.

PORTLAND.—Bro. J. Pearson writes:—"I would just say for your encouragement, that the cause appears to be progressing in this city and vicinity, although the opposition waxes stronger and stronger, and assumes a more malicious and persecuting character. Those especially in high authority in the professed church of Christ, who have contented themselves heretofore, with either merely denouncing this doctrine as a "delusion," or passing it by with silent contempt, are now joining hands with the abandoned of every class, and, like the "horn with eyes, and a mouth speaking great things and blasphemy," are "making war with the saints" who are "looking for the blessed hope," and like that power denouncing them as "heretics" and thrusting them from the churches. But even this is doing great good, because in the churches there have been a class which we could not seem to reach by this doctrine, whose eyes are now being opened by such wicked opposition.

WATERBURY, VT.—Bro. Erastus Parker writes:—"We have maintained prayer meetings about one-half the evenings during 13 months past. The number of firm believers have gradually increased through the season; and as the time draws near they seem to be more firm in their belief that God will not disappoint his people.

WATERFORD, ME.—Bro. R. T. Haskins writes:—"I find some few in this town, who are holding on to the blessed promise of Christ's speedy coming. It is my soul's delight in trying every day to spread light on this subject, by going from house to house, and circulating publications; but my soul is pained that so many should cry peace and safety, and scoff at these glorious truths. I wish the Lord would send more lecturers into the towns in this region. I find the Methodists and Baptists are more ready to hear than those of other denominations.

NEW WORKS.

A BRIEF HISTORY OF THE OLD SERPENT THE DEVIL. By L. D. Fleming. 6 1/4 cts.

THE AGE TO COME! The present organization of matter called Earth, to be destroyed by fire at the end of the present dispensation. Also, before the event, Christians may know about the time when it shall occur. This is No. 41 of the Second Advent Library. By Lewis C. Gunn. 12 1/2

A SECOND ADVENT CONFERENCE.

Is designed to be held in Nashua, N. H., if time continues, to commence on the Second Thursday in March next, to continue over the Sabbath. And, as God works by means, our prayer is that God will send some of his most faithful servants that will faithfully wield the sword of the Spirit, that we may have the whole truth, and know the love of Jesus, that we may be ready for his coming. And may the good Lord send, among others, brethren Couch, Weston, Preble, Harris, Hale, Fitz, Eastman, Starkweather, Lock, Brown, and W. Burnham. Realizing that time is short, and a great work to be done, may God prepare us to do all his will.

For the Nashua Second Advent brethren.

SIGNS OF THE TIMES.

BOSTON, FEB. 28, 1844.

EDITORIAL CORRESPONDENCE.

DEAR BROTHER BLISS:—We leave this city this morning for Washington. We commence our labors there to-morrow, in the Baptist meeting house, which has been procured for that purpose. Our prospects for a good hearing, are encouraging.

The conference and lectures here, have been deeply interesting. You will receive some account of the meeting by another hand. Brother Miller, and son, are in good health. "Brethren, pray for us that the word of the Lord may have a free course and be glorified."

J. V. HIMES.

Philadelphia, Feb. 19th 1844.

Lectures and Conference in Philadelphia.

BROTHER BLISS:—Mr. Miller's lectures in this city commenced under most favorable circumstances, and the weather throughout the entire course has been the fairest that we have enjoyed in many weeks. A large proportion of our most respectable citizens have been interested and attentive hearers, and there is evidently a great and favorable change in the public mind. The prejudice which has long veiled the perception of the moral and thinking part of community, is rapidly disappearing before the self moving power of the truth of God. Our beloved brother has a message from God, to lukewarm churches and a thoughtless world, and we are encouraged to believe that thousands in this city, through his labors the past week, will be led to prepare for the fearful realities by which we are now over shadowed. The immense hall of the Chinese Saloon has been filled to overflowing, and the general attendance has been estimated from 4 to 5,000, and notwithstanding the magnitude and the anxiety of the multitude, the greatest order and solemnity has prevailed throughout. Mr. Miller's health and appearance is greatly improved since his late illness, and we have never listened to any speaker more happy in illustration, sound and logical in argument, or powerful in appeal. His simplicity, his earnest, sincere, and original manner chained the attention of the most critical, while the suppressed sigh, and the falling tear witnessed the effect of his persuasions upon the heart. The burden of his embassy is to show from the SCRIPTURES, that the time of the Second Advent is revealed, that the hour hasteth greatly, and that the Master is now even at the door, and also to reason with his hearers, as intelligent and moral agents, "seeing these things are so, what manner of persons should we be?" &c. He insists with great power and clearness that the prophetic periods all terminate with the present Jewish, or as he terms it, the Lord's year. The effect of his doctrine on those who listen, is an increased diligence in every good word and work, searching the Bible, watchfulness and prayer, a girding of the loins, and an increase of oil in the vessel, as well as trimming of the lamp. A bad tree cannot bear good fruit, nor a bitter fountain send forth sweet water. Let us then look well to it, that we despise not the message God hath sent. Let us not reject the TRUTH because many now enquire, as in our Savior's time, "have any of the rulers or pharisees BELIEVED." But let us be wise for ourselves, and lay up a treasure where moth and rust do not corrupt, and make sure of a part in that glorious inheritance which shall shortly be revealed.

Wm. Miller leaves us to-day on his way to Washington, where he is expected to deliver a course of lectures; Brethren Himes and Litch accompany him; He intends to make a short stay in Baltimore on his return. May continued intercessions rise like a cloud of incense in the length and breadth of our beloved country, from the hearts of the Second Advent children, that the Lord may SUSTAIN and preserve his servant in this effort to awaken and prepare our rulers for the coming of the King of Kings.

C. S. M.

Philadelphia, Feb. 19th. 1844.

SHOUT YE HERALDS.

Shout! ye heralds of salvation;
Shout, redemption draweth near;
Raise the cry in every nation—
King of kings will soon appear.

Shout ye heralds!—from the mountains,
O'er the ocean bid it sweep,

Till the far-off isles shall echo
Back the wailings of the deep.

Shout, ye heralds! Zion sleepeth;
Drinking in her last repose,
While each faithful watchman weepeth,
As about her walls he goes.

Shout ye heralds! Zion dreameth;
Shout the day of wrath is near;
Cry the dawn of morning beameth,
Bid the dreaming millions hear.

Shout, ye faithful watchmen, weeping;
From the walls of Zion cry;
Rouse, O rouse the guilty, sleeping,
Loud proclaim the Judgment nigh.

Hasten in your heavenly circles,
All ye shining orbs above;
Haste, O bring the joyful moment,
When the saints shall upward move.

TRUSTING TO OTHERS.—A most striking illustration of the folly of trusting to others, is found in the writings of Rabbi Moses Maimonides. He was a Jew, born in Spain in 1131, and died in Egypt at the age of 70. He was celebrated for his wonderful learning, and was esteemed by the Jews as a divine next to Moses. Of his numerous works, the "Mische Terah," and "More Nevochim," are considered most important. Now, with all his learning, he did not believe in Christ. He acknowledges that the 70 weeks revealed to Daniel, by Gabriel, relate to Messiah, but adds that "the Rabbins of blessed memory have said, 'let the bones of him rot who attempts to compute the end;' and the reason they assigned, is, that because the common people finding the end is come, i. e. the time specified is elapsed might be led into an error, to think that the Messiah has come already." Iggereth Hattaman, fol. 125: c. 4. Mid. Cry.

Letters received to Feb. 24th, 1844.

J W Kenney, the \$5 referred to not received; J Livermore \$1; p m Underhill Vt \$3; J Danforth by p m \$1; JR Camp by p m \$1; L Brown by p m \$1; James C Matthews by p m \$1; J Brown \$2; R Morrell and E Rowell by p m \$1 each; J Coller and J Holden by p m \$1 each; A D Whitmore; E Lloyd; Dwight Nutting by p m \$1; Metcalf Smith by p m \$1; Henry C Stephens \$2; H B Baldwin by p m \$1; Edwin Grant by p m \$2; T M Preble by expr. \$13; p m Hadley's Mills Ia; p m Sandy Hill; Hollis Fay by p m \$1; E Hoyt by p m \$4; O Jenney by p m \$10; D Guild \$1; L F Sikes by p m \$1; Daniel Webster by p m \$1; S Howland \$6; Horace Foot by p m \$1; G D Kunney by p m \$5; W H F; correspondents are requested to give their true name; A A Partridge for others by p m \$4; J Weston \$5; R Holliston by p m \$1; G Huntly by p m 50 cts; Wm Huntton by p m \$1 N Clark by p m \$2; E Sprawl; E C Clemens; Geo Bush with MSS; J V Himes; T L Tullock; T Cole; E Merrick by p m \$1; A H Bick by p m \$1; J Stuckford by p m \$1 CM Bates by p m \$1; A Gibson by p m \$1; E Allis \$2; L Morton \$1; Geo Rawcliffe \$1; W Fulton \$1; Geo Lock by p m \$1; Horace Smith by p m \$2; John H Hall; A Ward; J & W Ordway; Sarah Barrows by p m \$3 correct; p m E Bennington Vt; Truman White by p m \$1; Wm Dayton by p m \$1; Miss L Davis by p m \$1; J Phillips \$10 for sundry individuals; J Felton \$1; KS Hastings \$3; Wm S Miller \$1; p m So Stratford Vt; Miss E Benjamin by p m \$2; N D Wight 25 cts; Moses Hazen by p m \$1; H S Larkin by p m \$1; J F Kingsley by p m \$1; D Calkins by p m \$2; p m Lancaster Ms for J Barditt and others \$5, for J P Hason \$3; p m Highgate Vt; Harry Robinson by p m \$1; p m Mason; Horace Thayer \$3; Prof. Huber by p m \$1; p m Saratoga Springs; L P Parks \$2; Rev Rowland Lathrop and Nathan Davis by p m \$2 each; Asa Dunham by p m \$1; S Stuart by p m \$2; Ali Andrews 18 3/4 cents postage; Dr Crary; Darius Sessions \$1; Wms Thayer, is mailed every week; Noah Dutton; L Monry by p m \$2; p m Vergennes Vt; Luther Carter by p m \$1; M Chase \$1; H A Garlick \$3; W Wellman by p m \$1; T Abbott by p m \$1; C G Wiley by p m \$2; p m Holderness; C Wines \$10; Eld S Everett by p m \$1; John Wood by express \$10; Tho Miner by p m \$1; p m Andover Vt; Dr W Cartridge by p m \$1; p m Wilington Ct; Stephen Oakes by p m \$1; T L Tullock; Tho Barber by p m \$1; Elisha Blackman by J F Lee \$1; D Guild by p m \$1, was mislaid.

Packages Sent.

B H Albee, E Machias Me; Asa D Whitmore, Worcester Ms; Miss Jewett do; J V Himes, 9 Spruce St N Y; G S Miles, Albany; T M Preble, Manchester N H; J Weston, Nashua Depot N H; Naham Clark, Cambridge, Me; S Howland, Topsham Me; T Sheldon, Underhill, Vt; T Cole, Lowell Ms; A H Brick, New Ipswich N H; E Hoyt, Enfield N H; J Litch, 41 Arcade, Philadelphia; J Felton, E. Bradford, Ms; J & W Ordway, Springfield, Ms; G S Miles, Albany, N Y; N D Dwight, Wales Ms; J Lenfest, Hanover Mass; John Wood Montpelier; C Wines Vergennes Vt; M Chase, Meredith Village N H; N Dutton, W Hartford Vt; N Hervey, New Bedford Ms; Charles G Wiley, Ahon, N H; Horace Thayer, Savoy P O Ms.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES. }
VOL. VII. NO. 5. }

Boston, March 6, 1844.

WHOLE NO. 149.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

Dow & Jackson, Printers.

TIME SHALL BE NO MORE.

And who is He? the vast, the awful form
Girt with the whirlwind, sandal'd with the storm?
A western cloud around his limbs is spread,
His crown a rainbow, and a sun his head;
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land:
And hark! his voice amid the thunders roar,
His dreadful voice, that time shall be no more!
—Lo! cherub hands the golden courts prepare,
Lo! thrones are set, and every saint is there!
Earth's utmost bounds confess his awful sway,
The mountains worship, and the seas obey;
Nor sun nor moon they need,—nor day nor night;
God is their temple, and the Lamb their light;
And shall not Israel's sons exulting come,
Hail the glad beam, and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warm with life again.
Hark! white-robed crowds their deep hosannas raise,
And the hoarse flood repeats the sound of praise;
Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong—
“Worthy the Lamb? omnipotent to save,
Who died, who lives, triumphant o'er the grave!”
Heber's Palestine.

From the Midnight Cry.

THE SAVIOR COMES.

Jesus, my Lord, to glory's gone,
He whom I fix my hopes upon;
Anxious for his return I'll wait,
And contemplate the glorious state.

Soon I shall see with undimmed eyes,
The glory of new earth and skies,
When Christ to earth returns again,
And all his saints shall shout AMEN.

Soon will he come: the earth shall quake,
And rocks and hills their seats forsake,
The mountains melt, the seas retire,
And earth be wrapped in liquid fire.

O where, in that tremendous day,
Shall sinners hide themselves away?
In vain on rocks and hills they'll call
To hide them from the Lord of all.

L.D.F.

Prophetic Designations of Time.

By PROFESSOR GEORGE BUSH.

The following triumphant argument in proof that the prophetic days are symbols of years, is an extract of a letter from Prof. Bush to Prof. Stuart in the “Hierophant” No. 11, 1843, pp. 242—248. Speaking of that portion of Stuart's Hints which has respect to prophetic time, he says:—

“For myself, I venture to regard this portion of your work as equally replete with error, and open to refutation as any of the rest; and though my remaining limits will not allow of so full and detailed an expose of its positions as I have given to the preceding, yet I shall hope to adduce sufficient reasons for a most decided rejection of your main averment, viz., that a

day in prophecy always means a day, and is never, except in a few specified instances, used to denote a year, or any longer period of time. The question involved I conceive to be one of the utmost moment to the interests of inspired prophecy. If your hypothesis be correct, not only has nearly the whole Christian world been led astray for ages by a mere *ignis fatuus* of false hermeneutics, but the church is at once cut loose from every chronological mooring, and set adrift in the open sea, without the vestige of a beacon, light-house, or star, by which to determine her bearings or distances from the desired millennial haven to which she had hoped she was tending. She is deprived of the means of taking a single celestial observation, and has no possible data for ascertaining, in the remotest degree, how far she is yet floating from the Ararat of promise. Upon your theory, the Christian world has no distinct intimation given it as to the date of the downfall of the Roman Despotism, civil or ecclesiastical, of Mahometanism, or Paganism; no clew to the time of the conversion of the Jews, or of the introduction of the Millennium. On all these points the Church is shut up to a blank and dreary uncertainty, which, though it may not extinguish, will tend greatly to diminish the ardor of her present zeal in the conversion of the world.

I am not indeed of the number of those who deem the consent of fathers, or the current of tradition, an infallible test of biblical interpretation; nor am I in the least a stickler for a punctilious specification of the dates of prophecy; but neither am I, on the other hand, inclined precipitately to discard an opinion long prevalent in the church, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the year-day calculations of prophecy, I am abundantly satisfied, and I confess too at once to the pleasure that it affords me to find that that which is sanctioned by age is also sustained by argument. How strong is the evidence of its truth from this source, it is the object of my present communication to evince, and I enter upon it without farther preliminaries.

I am not a little surprised at your remark in the following paragraph:—

“It is a singular fact, that the great mass of interpreters in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this general, I might say, almost universal custom. Without venturing on a positive statement, I am inclined to believe that we may trace it mainly to the distinguished Joseph Mede, who lived and wrote during the first quarter of the seventeenth century. His *Clavis Apocalyptica* (Key to the Apocalypse) excited much attention when it was published, and indeed for a long time afterwards. Many criticisms were made upon it by the learned; and in the explanation and defence of the positions which he had taken in

that work, Mede wrote many comments, essays and letters. The learning, piety, and (in general) sobriety of mind, which this distinguished work exhibited, gave it great influence in the religious community in England, and eventually in America. Abroad, Vitringa and others attacked some of its leading positions, and, as was generally conceded, overthrew them. Still the influence of this work on English commentary, has been felt down to the present hour. Particularly is it so in regard to the subject of reckoning *time*; the consideration of which is now before us.” p. 74.”

The fact is, Mede is very far from being the first who adopted this solution of the symbolic term *day*. It is the solution naturally arising from the construction put in all ages upon the oracle of Daniel respecting the Seventy Weeks, which by Jews and Christians have been interpreted of *weeks of years*, on the principle of a *day's standing for a year*. This fact is obvious from the Rabbinical writers *en masse*, where they touch upon this subject, and Eusebius tells us, (Dem. Evang. L. VIII. p. 258, Ed. Steph.) that this interpretation in his day was generally, if not universally admitted. It is plain that this canon of interpretation is no modern novelty, and the universal consent which your own words ascribe to it, might at least suggest the propriety of a more rigid inquiry into its origin than you have seen fit to institute. I have in my own collection, writers on the prophecies, prior to the time of Mede, who interpret the 1260 days of so many years, and who are so far from broaching this as a new interpretation, that they do not even pause to give the grounds of it, but proceed onwards, as if no risk were run in taking for granted the soundness of a principle which came down to them accredited by the immemorial usage of their predecessors. I do not say that they were justified in this, for in a matter of this nature it is always well to lay an impregnable foundation for whatever system of prophetic interpretation men are prompted to adopt; but, as the present question is merely a question of fact, as to the origin of a certain mode of exegesis, the statement I have made will be seen to be wholly in point.

You enter upon the process of proof by which your main position is to be established, by laying down the following as one of the plainest and most cogent of all the rules of hermeneutics, viz., *that every passage of Scripture, and of every other book, is to be interpreted as bearing its plain, and primary, and literal sense, unless good reason can be given why it should be tropically understood*. To the truth of this canon I cordially assent. I subscribe also with equal freedom and readiness to the connected remark, that “when we admit the tropical sense of a passage, we do it because, if literally understood, the subject and predicate would not harmonize, or because a literal sense would be frigid, unmeaning, or inappropriate.” The only question is, whether in the department of prophecy sufficient reasons can be assigned to justify a de-

parture from the literal, and an adherence to a tropical sense. In other words, are these designations of time to be taken *symbolically*?

The argument, I think, may be summarily despatched. To one who has so long and so largely considered the genius and structure of inspired prophecy as yourself, it can scarcely be otherwise than superfluous to remark, that the Scriptures present us with two distinct classes of predictions—the *literal* and the *symbolical*. Where an event, or series of events, of a historical character, is *historically* announced, we naturally look for the announcement to be made in the plainest, simplest, and most literal terms. No reason can be assigned for designating periods of time in a mystical or figurative diction. If the fate of nations or individuals is concerned, and those nations or individuals are literally and historically specified, we regard it as a matter of course that whatever periods of time are mentioned in connection with them, they are to be understood also in their primary and literal sense. Thus, to advert to the cases which you have adduced, when God announces the deluge to Noah, as there is nothing figurative or mystical in the events, so the designations of time are to be construed in their natural and obvious import. When it is foretold that Abraham's posterity should be afflicted four hundred years—that seven years of plenty and seven years of famine should succeed each other in Egypt—that Israel should wander forty years in the wilderness—that Ninevah should be overthrown within forty days—that Ephraim should be broken within sixty-five years—that the glory of Moab should be condemned within three years, and that Judah should be captive in Babylon seventy years—as all these communities are *literally* announced, we reasonably and rightly conclude that the several periods of time associated with them should be *literally* expressed. All this is a dictate of common sense, and you are perfectly right in saying that in these cases "we never once even dream of putting a *day* for a *year*." Why should we? There is nothing at all in the circumstances to require it.

But the case is entirely reversed in regard to the *symbolical prophecies*, and that for the most obvious of all reasons—the very reason which you have yourself assigned, viz., that in prophecies so constructed, "the subject and the predicate would not harmonize; the literal sense would be frigid, unmeaning, and inappropriate." Nothing, you are aware, is more obvious, than that the prophets have frequently, under divine prompting, adopted the system of *hieroglyphic representation*, in which a single man represents a community, and a wild beast an extended empire. Consequently, since the mystic exhibition of the community or empire is in *miniature*, symbolical propriety requires that the associated chronological periods should be exhibited in *miniature* also. The intrinsic fitness of such a mode of presentation, is self-evident. In predicating of a nation a long term of 400 or 4000 years, there is nothing revolting to verisimilitude or decorum; but to assign such a period to the actings of a symbolical man or a symbolical animal, would be a grievous outrage upon all the proprieties of the prophetic style. The character of the adjuncts should evidently correspond with those of the principal, or the whole picture is at once marred by the most palpable incongruity. When I find the Most High declaring in express language that the Jews should serve the king of Babylon seventy years, and that after the expiration of that time they should again be restored to their own land, I seek no other than a literal sense in the term *year*, inasmuch as all the other terms, *Babylon*, *Judah*, and *captivity*, are taken in their ordinary acceptance. But when I find "times and laws

given into the hands of the Little Horn for a time, times and half a time," or three years and a half, I naturally consider this period as mystical, because the Little Horn is so. So when I find "locusts tormenting men five months," I am as much prompted to inquire into the symbolical import of the *five months* as into that of the *locusts*. Why should one of these terms be *literal* and the other *tropical*?

Now this distinction in the character of the prophetic oracles you have seen fit to leave out of view altogether. Your whole train of reasoning goes on the assumption, that as periods of time are to be literally understood, in connection with certain predictions, so they are in all. But the distinction is palpably obvious, and a glance of the mind's eye is sufficient to evince that we cannot legitimately reason from the one to the other. On the ground you have assumed the argument will stand thus;—The chronological periods attached to all *literally* expressed prophecies are found to be themselves *literally* and not *mystically* expressed. Therefore the chronological periods attached to all *symbolically* expressed prophecies, must be themselves *literally* and not *mystically* expressed. Now this is a gross *non sequitur*. It is reasoning from *unlike* to *unlike*. More is put into the conclusion than had appeared in the premises. You will not be surprised therefore at the intimation that the whole force of your argument, based upon this ground, dissipates itself as completely as the famous waterfall in Switzerland, where the water is precipitated from so vast a height that it turns to mere vapor before it reaches the bottom of the declivity.

The grand principle into which the usage of employing a day for a year is to be resolved, is that of *miniature symbolization*. As the events are thus economically reduced, the periods are to be reduced in the same relative proportion. What that proportion is, we cannot positively determine without some antecedent information touching the *rate* or *scale* of reduction. But the probability is, that such scale will be at the rate of a day or minor revolution of the earth round its axis, for a year or greater revolution of the earth round the sun. In adducing the proof of the principle upon which this prophetic usage depends, you will of course read at once the answer which I return to your construction of Ezek. iv. 5, 6, and Num. xiv. As to the first, we are informed that Ezekiel was commanded to "lie on his left side 390 days, that so he might bear the iniquity of the house of Israel." This was a typical action constituting a symbolical prophecy, and so far as its chronological purport is concerned, Jehovah himself adds, "I have appointed *each day* for a *year*." Ezekiel is in this transaction a *miniature hieroglyphic* of Israel; a man, of a nation. Hence as the man represented the nation in miniature, so the 390 days represented the period of 390 years in miniature. In like manner, his lying forty days on his right side symbolized the foreseen iniquity of Judah through the period of forty years. Again, when the land of Canaan was to be searched, twelve spies were appointed out of the twelve tribes to make the purposed explorations and report the result on their return. The tenor of their report and the subsequent conduct of the people was such that God was highly displeased, and consequently declared that Israel should wander in the desert for forty years, each year corresponding to one of the forty *days* of the espial. In this case, also, we recognize the same principle as in the preceding. The twelve selected spies jointly constituted a *miniature symbol* of the entire nation. Accordingly, the predicted term of the national wanderings was analogously represented in miniature also.

Your remarks upon these cases, viewed in

their bearing upon the question at issue, are contained in the following extracts:

"The prophet is *expressly* told, in this case, that *one day is to be the symbol of a year*. Why? Plainly because it would never enter the mind of himself or of any other man, that such could be the case, unless he were expressly informed of it. What bearing, then, in the way of analogy, does or can this have upon the designations of time in Daniel and in the Apocalypse? Certainly none; for in these books we have no information given of such a nature. The writers never once hint at such a mode of interpretation. What follows, then, except that we must interpret these books in the usual way? A special communication to Ezekiel was deemed necessary in order to his understanding that *days* would or could be the symbols of *years*. Such a communication was in fact necessary; for nothing can be more natural to all men, than to interpret plain designations of time in the simple and usual way. To prevent Ezekiel from doing so, the symbolic significance of *days* is a matter of express injunction. This of course constitutes a good and adequate reason for adopting the symbolical meaning of the word *day* in the passage before us.

"But how is it with the designation of times in Daniel and in the Apocalypse, where no such injunction or explanation is given? There can be, as it seems to me, but one answer to this question; which is, that *those times are of course to be reckoned in the usual manner*. Instead of being aided, then, by an appeal to Ezek. iv. 5, 6, we find that a principle is in fact recognized there, which makes directly against the interpretation which we are calling in question. The express exception as to the usual mode of reckoning, which is there virtually made, goes, under such circumstances, directly to show that the general rule would necessitate us to adopt a different interpretation." pp. 76, 77.

In like manner as to the case of the spies in Numbers xiv.

"We perceive at once that the whole is dependent on special divine appointment. Had the declaration been that 'Israel should wander in the desert according to the time in which the spies had been absent,' would any one have ever supposed that forty years were meant? It is conceded that they would not, in the very fact that *express* mention is made, that *days* are to stand as the symbols of *years*. Without a declaration of this import, no one would ever have surmised that the case was such. Now as neither Daniel nor the Apocalypse ever mention such a mode of counting days for years, what else can we do, except to follow the common laws of language in the interpretation of their predictions?" p. 78.

The obvious reply to all this is, that the instances now adduced are to be considered as merely giving us a clew to a general principle of interpretation. Here are two or three striking examples of predictions constructed on the plan of *miniature symbolic representation*, in which the involved periods of time are reduced to a scale proportioned to that of the events themselves. What then more natural or more legitimate, than that when we meet with other prophecies, constructed on precisely the same principle, we should interpret their chronological periods by the same rule? Instead of yielding to a demand to adduce authority for this mode of interpretation, I feel at liberty to demand the authority for departing from it. *Manente ratione manet lex*, is an apothegm which is surely applicable here if any where. You repeatedly in the course of your pages appeal to the oracles of *common sense* as the grand arbiter in deciding upon the principles of hermeneutics. I make my appeal to the same au-

thority in the present case; I demand in the name of common sense, a *reason* why the symbolical prophecies of Daniel and John should not be interpreted on the same principle with other prophecies of precisely the same class. But however loud and urgent my demand on this head, I expect nothing else than that hill and dale will re-echo it even to "the crack of doom," before a satisfactory response from your pages falls on my ear.

All the answer I obtain is the following:—"Instead of being aided, then, by an appeal to Ezek. iv. 5,6, we find that a principle is recognized there, which makes directly against the interpretation that we are calling in question. The *express exception* as to the general mode, which is there virtually made, goes, under such circumstances, directly to show that the *general rule* would necessitate us to adopt a different interpretation." I may possibly be over sanguine in my anticipations, but I cannot well resist the belief that the reader will perceive that that which you regard as the *exception* is in fact the *rule*.

Our Church;

OR

DR. ORTHODOX AND DEA. HOPEFUL.

CONTINUED.

The subject of the article here continued is not a mere fancy sketch. ED.

Dr. Orthodox was troubled—Here is a difficult case; thought he. Here is a case which sound Theology, and all my Logic, cannot reach. Yet I cannot give up the wanderer—what will my brethren—what will our church say, if I do not succeed, in my attempt to reclaim! With these thoughts, he became irritated and broke forth to the heretic, after the following fashion. Very well, you may have some slight opportunity to suffer, as you seem so desirous of becoming a martyr. We can arrange that matter to your full satisfaction, I doubt not.—When gentleness will do, we use *that*, but if that does not answer, we use the rod of correction. You are a deluded fanatic—a crazy child, and a little harshness will do wonders, towards restoring you.

Mrs. Hopeful. What have I done?

Dr. O. Done! Why you've committed the unpardonable sin, that crime of crimes, looking for your Lord to come soon, and you even spread light on the subject. You even give your influence, to help on an unhallowed excitement. You've disgraced our church, by associating with a low, and despised class of christians, and its fitting that we wipe off the reproach by disowning you.

Mrs. H. I know, assuredly, that I have not displeased my Savior, in the course I have pursued; and he will not be ashamed to acknowledge me.

Dr. O. Have your views respecting our church changed of late? What do you think of it?

Mrs. H. I think it for the most part in a frigid, frozen state, there is too much of the world in it, to allow it to possess much vitality. I feel that God is calling loudly on his chosen ones, to testify against the fearful lukewarmness of the church. I believe that God has a chosen people in every church, and he would have them "be separate, and touch not the unclean." He is saying, "Come out of her my people, that ye be not partakers of her plagues."

Dr. O. Its true the church is not perfect. Yet it is graven on the palms of the hands of our Savior.

Mrs. H. I suppose the dry branches are not graven there. The church is the body of Christ, and only those who "abide in the vine," belong to the body of Christ.

Dr. O. Satan helped you to that construction. Let me tell you to abide in the vine, means to abide in your own church, and not to wander away from those spiritual advisers, whom a merciful God has placed over you! You are in a sad, sad state, hopelessly lost, I fear.

Mrs. H. Is not a church corrupt just in proportion as it is popular?

Dr. O. Not at all, according to that, it would be a mass of corruption in the Millennium, when all the world is in the church. I do admit that the church is no better than it should be, and I ask what will become of it, if all the light, heaven, and

salt leave it? No christian has any right to leave his church, if it is a dead and putrid mass.

Mrs. H. Then Luther and the reformers did wrong, in exposing the errors of the Romish church, and in coming out, and being separate.

Dr. O. Most decidedly! They had no earthly right, to leave the church at all. There God had placed them, under his own spiritual advisers, and they were not responsible for what they were taught. They were under solemn oath to walk with the church, until by providence or death removed.

Mrs. H. And is the world no better for Luther's labors?

Dr. O. Scarcely. He had done more for the world had he kept quietly in his own church. He might have served his Savior much more effectually, had he remained in the church and attempted to make it better. However, I am not usually strenuous on this point, as most of my brethren think the Reformation a very good thing—and I always avoid contention where I can. I reason in this way: if Luther's reformation was a good and desirable one—so are all, and where will the reformations end?—in breaking up our churches and scattering our clergy I fear, so I will not admit that Luther's reformation, on the whole, was any benefit to the world. But—now you may go home, and remember that you are a reproach to the whole church, a disgrace to your husband, in a fair way to ruin his prospects—break up your family, and get into the Insane Hospital.

[Exit Mrs. Hopeful.]

Dr. O. (alone pacing his study.) This Millerism is the quintessence of all I detest! Abominable—I would that it had one neck that I might crush it—the very thought of the Lord's coming is to be avoided. Why, what will become of the wicked! Am I to desire the Savior so much as to be willing that they be cut off? "Even so come Lord Jesus!" does not mean *that* in my apprehension, and I have been a close student of Theology for more than thirty years. Why I have had the offer of being President of a Theological Seminary! It cannot be that I am mistaken, and the weak, foolish, and despised, are right in this matter—I'll not believe it—my conscience is getting nervous—I fancy it is diseased; why, what a bedlam my soul has been in, while I have been trying to get back this wanderer to the fold! It cannot be that I am wrong! Oh no, I never am, I always was very correct from a child. My judgment is unusually good—as is abundantly proved, by the very general homage paid me by the great and learned of our church. And even now at this juncture, great confidence is reposed in me, for they ask me, with a few dashes of my powerful pen, to efface Millerism from the earth!

Yes, I'll do it directly, no need of hurrying the matter, that would not be dignified. It's too contemptible entirely, for me to meddle with, and it will require great condescension, to be sure, to stoop so low as to refute it!

What a meek one that Mrs. Hopeful is! The scripture is not fulfilled in her case, "the meek shall be guide in judgment." "The meek shall he teach his way." She has taken leave of her senses entirely, in my apprehension. To be sure it is through much tribulation, that we enter into the kingdom of heaven—that's a comfort to me in all my trouble and perplexity. With all my wisdom I am perplexed to know how to dispose of some of my poor church members—they are as meek as Moses, and yet they do not inherit the earth, and the Bible says, that the meek shall inherit the earth, and makes no exceptions; yet here are some in our church, who have not an inch of land to set foot on!

Well, to be sure I do not wish to dispute prophecy, but how can I believe it, when my observation and experience testify against it. "Meek inherit the earth," perhaps these low persons are in the right of it after all, and there is to be a New Earth for them to inherit! Get behind me Satan! tempt me not, to such a gross belief. This is too fanciful entirely. So like Paradise of Mahomet—the new Jerusalem of the Mormons—if the word of God does support it, I cannot, away with it. I had much rather anticipate sitting on a floating cloud, and singing Hallelujahs forever. The New Heaven and New Earth of the Adventists, is too tangible. The Bible describes it too vividly for my apprehension. Hence I must conceive it to be understood spiritually. I had rather have something gloriously indefinite—it gives more scope to imagination, and every one then can have a heaven to suit himself—besides an uncertain hope not founded on a partic-

ular scripture, does not lead to such uncomfortable purity of life, as the looking for "the such things" as the Millerite's does. From this hope good Lord deliver me.

Who would get an estate in the world, with such a hope, who would labor for the meat which perisheth! 'Twould be the ruin of business. And one good, substantial reason, why I think that nothing can be known about Christ's coming, and the place he has gone to prepare, for those that love him—place he has gone to prepare, "beyond the bounds of time and space"—no place at all, then, and the Bible version is to be understood spiritually. Yes, one reason why nothing is to be understood, of what is revealed, about these things is, that it would create confusion, and consternation in every department of labor, and occasion a great deal of unnecessary inconvenience. Without holiness of heart, the belief must make one crazy—ergo, it is better, in my apprehension, not to broach the subject at all, and let people live, while they live, in peace and quiet, and not be forever harassed, "with watching for the Lord's coming!"

(Enter Mrs. Orthodox.)

Mrs. O. Husband, what is this new doctrine of which we hear so much?

Dr. O. Why the long and the short of the matter is, it is one of the "wiles of the devil!"

Mrs. O. Well, how happens it, that the best christians of our church are among the believers?

Dr. O. No such thing at all—they are not our best members. I call Dea. Hopeful, Dea. Lagging, and Esq. Prudent, among the most saintly of our church.

Mrs. O. Saints truly! and sound in the faith, as far as it consists in sleeping soundly. They are, so far as I can judge, sound asleep in religion, and they are often sound asleep in church! Have you forgotten how Dea. Hopeful came tumbling out of his seat, into the aisle, (only two weeks ago) from the top of a sound nap—exciting peoples risibles, and making the old church jar again?

Dr. O. Hush, hush, don't mention it. We've not a more efficient man in the church—besides, my dear, you should have more respect for one, in good and regular standing in our church—possessing large property, and unbounded influence.

Mrs. O. I must say, that I have more respect for one who has moral courage to maintain good and regular wandering from the church! Mrs. Hopeful for instance.

Dr. O. Mary, Mary, what does this mean?

Mrs. H. Why, husband, I feel that when the church is as dead and lifeless as ours, and some members find better food elsewhere—where they can get instructions on the subject of the Lord's coming, they have a perfect right to go!

Dr. O. Well said, well said. I did not expect this from you?

Mrs. H. My soul is full—else I could not have spoken as I have. For a long time my thoughts have been fixed on this subject, but I have dreaded to tell you how deeply it is impressed on my mind!

Dr. O. Where will this end? Where will this end?

Mrs. O. My dear, tell me, have you ever calmly and deliberately sat down to the investigation of the Advent question?

Dr. O. Nonsense—no, child, my time is quite too precious, to waste in that way.

Mrs. O. But, husband, it has originated just where I should suppose truth would originate, and the world is in just the state the Bible describes, when the Son of man shall return?

Dr. O. Nonsense! Mary! what Second Advent books have been turning your head?

Mrs. O. The greatest Second Advent book in the world—the Bible?

Dr. O. Mary, you are beside yourself!—You're mad?

Mrs. O. Nay, husband, but I speak forth the words of truth and soberness. We can as well "discern the signs of the times," as we can discern the face of the sky. The signs of the coming of the Lord are all fulfilled, whether we take them literally or figuratively, and when I see these signs fulfilled, as I now do, I know that the judge standeth at the door, and I have no disposition to join with the scoffing world, who asks "Where is the promise of his coming?"

Dr. O. These signs are just no signs at all—they have always been fulfilling.

Mrs. O. Never have the signs in the sun, moon and stars—the distress of nations, the perplexity men's hearts failing them, for fear of those things, which are coming upon the world—been clustered

into the period of one generation, as now. When we begin to see these things, we are told to rejoice, for our redemption draweth nigh?

Dr. O. Too fanciful entirely for my apprehension.

Mrs. O. Husband, have you ever fasted and prayed over the subject?

Dr. O. Fasted and prayed over it! Why no, if I did that, I should expect to believe it!

Mrs. O. Then, husband, you either think, that fasting and prayer leads one into error, or you are afraid of being led into the truth!

Dr. O. I see how it is. Sister Hopeful is gaining you over to be as great a heretic as herself!

Mrs. O. I wish I were as good as she is!

Dr. O. Let me enquire into this business. Do you see her often?

Mrs. O. She comes to our weekly prayer meetings.

Dr. O. She must be silenced directly—that the mischief spread no further. She is a dangerous person! As for you, Mary, do you never open your mouth on the subject out of my presence.

Mrs. O. Sister H. is a sweet, meek and humble christian, full of the Holy Ghost, and of faith.

Dr. O. How do you know that. I can testify that she is filled with the spirit of the angel of light, that is the old serpent! How do you know she is guided by the Spirit?

Mrs. O. It is written, by their fruits ye shall know them, and the fruits of the Spirit are love, joy, peace, long-suffering, etc. The sister has the fruits of the Spirit, and therefore I judge she is guided by the Spirit.

Dr. O. Well, we shall see! None of the great and learned men of our church believe these despised doctrines—and if they were true, they of course would have been first to find them out—the doctrine is heresy, according to the articles of our church, and we shall proceed to deal with offenders accordingly.

Mrs. O. See that thou have nothing to do with these just persons, for like Pilate's wife, I have suffered many things in a dream this day because of them.

Dr. O. Is Saul among the prophets? Are you too a dreamer?

Mrs. O. I am not, as you very well know,—yet I will not reject any light God may be willing to shew me—even if it is by a dream.

Dr. O. I suppose your next movement will be, to say you are guided by the Spirit.

Mrs. O. When I ask for bread, will my heavenly Father give me a stone? With God are all the treasures of wisdom and knowledge, and he giveth to all liberally and upbraideth not. He has said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened."

Dr. O. Hush, hush, do not pervert any more Scripture, if you please—if you persist in this course, you will strike at the root of all my happiness—you'll blast my earthly prospects forever! Mrs. Orthodox a Millerite indeed! (with great contempt.)

Mrs. O. The Savior is at the door—He has said "surely I come quickly," I can say, "Even so, come Lord Jesus." The great day of the Lord is near, it is near, and hasteth greatly!

Dr. O. I cannot say, Even so, Come Lord Jesus, and cut off the wicked! I have too benevolent a heart for that—(after a pause as if musing to himself.) Day of the Lord near—hasteth greatly. I made a capital bargain buying that land, if the day of the Lord does come soon, what will become of my farm?

CATHARINE.

To be Continued.

THE DAY OF JUBILEE.

Lo! the day at length is dawning,
Jesus comes to set us free;
Hail! the eternal Sabbath morning;
Hail! the day of jubilee.
Tis the purchase
Of his bleeding agony.

Streams of music, loud as thunder,
Rolling down his lofty throne!
Blest immortals, rapt in wonder,
Low adore the Glorious One.
Heaven descending,
With its radiance veils the sun.

Lo he comes! the clouds encircling
Wreath his form—beneath, around,
Fallen his foes! their blood empurpling
All his vesture, stains the ground.
"Hallelujah!"
Still the harps of heaven resound.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MARCH 6, 1844.

All communications for the Signs of the Times, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwell eth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

EDITORIAL CORRESPONDENCE.

DEAR BROTHER BLISS:—We left Philadelphia on Monday the 19th inst., and arrived at Baltimore at 3 o'clock P. M. We found a happy company of believers there, who received and greeted us with a warm friendship. The Advent Depot, (at the southwest corner of North and Fayette-sts.) was thronged by the friends of the Advent, and strangers who were interested to know more of this important matter.—I gave a lecture in the evening to a crowded and attentive auditory. Bro. Miller followed, with some appropriate remarks. The labors of Bro. Litch in that city have been greatly blessed. There is a large congregation gathered already, and others might be gathered, if we had efficient lecturers to take the ground. Bro. Prisdoux has the care of the meetings in the absence of Bro. L. Bro. Miller will commence his lectures there on the 4th of March.

Many of the colored people have received the doctrine. One of their most efficient ministers has embraced the doctrine in full, and will devote himself wholly to the proclamation of it. The people of color will therefore have a congregation, where the Advent doctrine will be fully proclaimed.

We come to this city on the 20th ult. Bro. Miller commenced his lectures in the evening at the Baptist meeting-house, near the Navy-Yard. The House was thronged, and many had to leave, for want of room. He has now given three lectures. The effect thus far is very great. Prejudice is being removed, and many of the Protestants and Catholics are becoming favorable, who have heretofore rejected the doctrine, as a speculation, or, at least, as a visionary scheme. The whole community are now waked up to examine the question. We finish here on the 25th ult.

On the 26th ult. we commence lectures at the Oppollo-Hall, in this city, near the White-House.—We have arranged the appointments there, so that strangers in the city, and the members of Caesar's

household may have the light if they choose. But our only hope is, that the common people, and the pious of all sects will receive and profit by the truth. Yet the warning will be given to all, and all will hear it. It cannot be evaded. The lectures of Bro. Miller are like the galvanic battery, they electrify the whole body, political and ecclesiastical. It is not a matter of choice whether they will hear the warning and consider the word of the Lord to this generation, but a necessity. They cannot put it out of their minds, or their conversations, if they try. It follows them day and night. It is all the talk when awake, and, if we are to believe many, even of the wicked, it is the chief subject of their dreams when asleep.—God is in this matter. And the message we proclaim of Christ at the door, will prove a savor of life unto life, or of death unto death. J. V. HIMES.

P. S.—We issued the first number of the "Southern Midnight Cry," on Saturday last. We print 10,000 copies, which will be scattered in this city, Baltimore and the neighboring towns. Two numbers will be issued here, and then it will be published by Bro. Litch at Baltimore. Bro. Litch is with us, rendering efficient aid. J. V. H.

WASHINGTON, D. C. Feb. 23, 1844.

Sleeping in Jesus.

Died at Tolland, Ct., Feb. 11th, John Bliss, aged 4 years and 10 months, and on the 13th, Mary Jane, aged 8 months, only children of Bro. L. S. and Sister Mary E. B. Fuller. They both died of the scarlet fever, and were buried in the same coffin. Just before John died he wished to kiss his little sister, and wished to know if she was going with him? Lovely and pleasant were they in their lives, and in their death they were not divided.

"Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord, that thy children shall come again to their own border." "Of such is the kingdom of heaven."

Sleep on, sweet ones, in thy narrow bed,
But thy calm slumbers soon will be o'er;
The last trump shall awaken the dead,
And in death thou wilt slumber no more.

A little while we shall miss you here,
And our hearts for you lonely will be;
But yon bright morn will dry every tear—
Even now its fair dawning we see.

Thy children dear will return again,
From out the land of the enemy.
And in Eden's bowers forever, then,
Among Earth's ransomed one's they will be.

So we will not mourn for those who sleep
In Jesus, who so soon will arise;
But if we mourn, for ourselves we'll weep,
And endeavor to meet in the skies.

Persecution.

That Christians should oppose the doctrine of the Advent, that they should reject that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ; or that they should persecute and despise those who are only guilty of the crime of looking for, and loving the appearing of the Lord; a few years since, few would have believed. And yet within a short time we have witnessed all this among the professed disciples of the Lord! Some would deay that this has been the case: but these things have "not been done in a corner." The great majority of the churches (honorable exceptions there have been,) have arrayed themselves against the presentations of the simple evidence of the immediate coming of Christ. Humble, and praying souls there have been, who have not joined the universal cry, Away with this doctrine, we will have none of it; but of the majority we speak. The doors of most of the churches in our land have been closed against this doctrine. Pastors have boasted that their churches were free from it. The finger of scorn and

derision has been pointed at those who could not resist the Bible evidence of the nearness of the event; and nicknames have been given them. Sarcasm and ridicule have been the arguments used to disprove it. Members of churches, in good and regular standing, have been denied the privilege of exhorting their fellow servants to prepare for the coming judgment. And they have been excommunicated without a cause. The religious press, so called, have also been first and foremost in heaping opprobrium upon those who have been so foolish as to believe the Bible as it reads; and all manner of false and scurrilous reports have been published by them, the tendency of which were to show that those who were looking for the Lord were a set of ignorant and deluded fanatics. In view of such facts, those who felt the importance of assembling themselves together, of exhorting one another daily, and so much the more as they see the day approaching, felt impelled, in view of the judgment, to meet together, that they might "comfort one another with the words" spoken by the apostles and prophets of the coming One; and that they might lift up their heads and look up, because their "redemption draweth nigh." They thus, while breaking none of their covenant obligations, found that their souls were fed with the bread of life, and themselves drawing nigh unto the kingdom.

For these acts of occasional absenting themselves from the meetings of their sects, that they might receive that seasonable food, which they were denied at home, and for which their souls were hungering, and also for uniting in these "union meetings," many of the churches have come down upon their offending members, with all the vengeance, in proportion to their power, that the "mother of harlots," while her "daughters" were innocent babes, ever put forth against any who dared dispute her mandates.

That the charges usually preferred have only been the ostensible ones, is shown from the eagerness with which all Adventists are disciplined for every supposed dereliction from the path of duty, while Anti-Adventists, whose crimes have been the same, or greater, without the redeeming virtues of worshipping any where, have been permitted to pass on unpunished.

In view, therefore, of being thus cast out the pale of Christendom, we have ventured to inquire why it is? And Mr. Miller, a short time since, entreated any, in the respective churches, to honestly answer, why. To this request the Hartford Christian Secretary comes out in half a column under the caption of "*Persecution*," with what he calls "*our answer*," in which he endeavors to make out that this appeal is for the purpose of getting sympathy, and doubts whether such cases of persecution do exist. Now, although we have a list of facts, which would astonish those who have not been familiar with the "modus operandi" of modern church discipline; yet we will only refer to the Baptist churches in Hartford, with which the Christian Secretary is more intimately acquainted.

Dr. David Crary and wife, members of the First Baptist Church in that city, feeling their spiritual good demanded that they should withdraw from a church where they could not receive the food on which their souls love to feast, sent the following communication to that church.

To the First Baptist Church of Hartford.

DEAR BRETHREN AND SISTERS:—Being fully convinced, by a careful study of Scripture, that the kingdom of heaven is at hand, and that it will shortly be ushered in by the personal coming of Jesus, in the glory of the Father, with all the holy angels, we feel constrained, inasmuch as this belief differs essentially from that embraced by the body of the church, to ask of you a dismission of church relationship. And so doing, we would not have you infer that we have aught against an individual member of this church; for we have no feelings

but those of kindness and respect for you all; and it is duty to God and to man alone that prompts us to take this step. Our views upon many subjects have been greatly changed within the last eighteen months, by studying the Bible as we believe God designed it should be studied; not by the use of Commentaries, but by comparing Scripture with Scripture and asking the aid of the Holy Spirit, that we may be guided into all truth.

By this course of study, we have found that all those promises which have been referred by the church to the temporal millennium, do in fact relate to the eternal state of the righteous in the New Earth, where all the true Israel will be gathered from the land of death, and from a world of sorrow, and will be made subjects of that kingdom of which there will be no end, with Jesus our Savior for their everlasting King. Then will the tabernacle of God be with men. We are also fully convinced that all the signs given by the prophets, our Savior, and the apostles, (for they all speak of the restitution of all things) to betoken the great day of the Lord at hand, have been literally fulfilled; and all that is required of us to see that these things are so, is to receive the word of God as a little child.

Believing these things as we do, you must see that we are consistent in maintaining that this doctrine ought to be proclaimed until the Lord comes; and we feel it our duty to further this object as much as possible.

We would beg of you, our dear brethren and sisters, every one for himself, to examine this great and momentous subject without delay. We are all alike interested in it; we believe the Bible is plain; and as Christ commanded us to know when his coming is nigh, even at the doors, so let us all see to it that we are upon the watch, that we be not overtaken as a thief. That we may all be prepared, blameless unto the day of his coming, is our prayer.

DAVID CRARY.

SUSAN H. CRARY.

Hartford, Jan. 27th, 1844.

To such a communication, it might be supposed that a civil answer would be given; and that their request would be complied with, or the reasons for dissent presented in a like Christian manner. But the result was neither. On its being read to the church, one of the most prominent deacons arose and said, he thought the belief contained in that letter, was enough to exclude them from that church; they not only believed the time of Christ's coming, but interpreted the Scriptures differently from them, which should exclude them.

Another brother however showed them that such was the faith of the church anciently, before the church departed from the faith, by giving heed to fables, within the last 150 years. But this availed nothing with that church. And instead of complying with their request, they "excluded" them, as they term it, "for neglecting their covenant obligations," which obligations they had never broken. Instead of endeavoring to point out their error, or acting upon the request of the letter, they excommunicated them at once.

We selected this case, from its occurring in Hartford, as the Editor of the Secretary confesses that he "could hardly suppress a smile" that such a request as Mr. Miller's should be made, whose "letter," he says:—

"Certainly conveys a most essential misrepresentation, so far as we have had opportunity to judge from personal knowledge. To be sure, we cannot positively say that there have been no churches which have dealt harshly or unkindly with members, simply for believing in the speedy advent of Christ, or for holding Mr. Miller's views of the Millennium, but we very much doubt it. At least, we know of no such instances."

If this is not sufficient, we will instance the South Baptist church, with which the editor of the Secre-

tary is more intimately connected. It is an extract from a letter of a member excommunicated from that church.

We are cast out of our churches in consequence of believing the whole word of God, and acting accordingly. Thirteen members were cut off from the south Baptist church in this city a short time since. Some others are not yet determined upon; they must yield to that power spoken of in Daniel, or share the same fate with the rest of the Millerites, as we are enrolled on their church book. This appears to be the most prominent charge they had against us. They could not agree among themselves for a while, what other charges to make; see Acts xxv. 26, 27. They finally came together again at the close of two weeks, and were not only prepared to cast out the poor ignorant creatures as one of their number styled us; but the pastor of that church in his preparatory prayer, said, "O Father, be with us by thy Spirit, and let us be very solemn, as we are about to act on business of importance; verify thy promise unto thy children to night; what they loose on earth, do thou loose in heaven; and what they bind on earth, do thou bind in heaven." O how different were the sentiments of my heart. I had no desire that they should be cast out of heaven; but my prayer was, Father forgive them, for they know not what they do, and have mercy upon them, and receive them into heaven. My heart wept over them; I pitied their condition; I would have bathed their feet with my tears, if thus they might see the error of their ways, and know in this their day the things that belong to their peace; for soon, I fear they will be hid from their eyes, this I could not do, for I was not permitted to speak, unless I wished to make my confession, and come back; then they would be very happy to hear me; what, pray me out of heaven, and in again, in one evening! Insult upon reproach!

I fear, with a large majority of this highly favored city, it will be too late for the marriage preparation of the Lamb. Our churches remain willingly ignorant, and this truly is painful. Can there anything more be done for Hartford, that has not been done? Will the Lord direct that nothing may be left undone. Brother Collins is still laboring in this city, and doing much good. Our meetings are very interesting. God is with us of a truth. Several have, we trust, been converted to God, and say, "It is better to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

R. L. W.

We close this by the following appropriate extract from a late number of the Secretary:—

"In these days, men of all parties have begun to learn the Christian lesson, that the true disciple is *always to be found in the down-trodden party*, and religious intolerance has been driven to make its few, last, feeble demonstrations, under various disguises."

Both Sides.

As candid and rational beings, it becomes us to weigh well all the arguments which can be adduced against the immediate coming of Christ; for if any valid objections could be urged, their full weight are to be taken into the consideration of this question. It is well known that one great reason of our confidence in the evidence by which our views are sustained, is the absence of sound argument against us; and to the ease with which all arguments, thus far adduced, have been shown to be fallacious.

It will be remembered, that in the first number of this volume, Mr. Miller called upon any in the respective churches to show why we are cast off as heretics? referring to those who have been cut off and excommunicated, or denied their just rights for their Advent faith. In reply to this call, Rev. Geo. Bush, Prof. of Hebrew and Oriental Literature, in the New York City University, by way of response, has given his reasons for rejecting the doctrine.—How far that is a reason for rejecting those who embrace the doctrine, or replying to the call from Mr. Miller, our readers must judge.

Prof. Bush has been one of our most fair, candid and respectful opponents; and as his views, denying that the world will ever end, or that Christ will ever personally come—are what the church is fast embracing, we give them for the purpose of showing on how broken a reed men can rely in questions of such awful magnitude.

PROF. BUSH TO WM. MILLER.

Dear Sir:—In casting my eyes over the last number of the "*Advent Herald*," (late "*Signs of*")

the Times.") I noticed a letter under your signature, headed, "An Address to the Believers in Christ, of all Denominations," and containing an earnest protest against the virulent denunciations from the pulpit and the press, to which the advocates of your peculiar views of prophecy have been subjected. You demand a statement of the grounds on which you, and those holding your views, are virtually excluded from the pale of Christian fellowship, and ask whether it is to be charged upon you as a crime or a heresy, that you believe the prophecies of the Old and New Testament to be true, and that you think you understand them, and are endeavoring to govern yourselves accordingly. You enquire, moreover, whether you are to be treated as heretics because you believe Christ will come this year, when he has, himself, commanded all "to watch;" and the duty of watching necessarily implies the "expectation of the object for which we watch." The letter before me teems with various other queries of a similar strain, carrying with them a burden of serious remonstrance against the course generally pursued, as you allege, by the mass of the Christian community towards yourself, and those who sympathise with your prophetic theories.

Now for myself, while I am ready to admit that you are entitled to a fair and argumentative consideration of what is seriously and argumentatively proposed on the authority of the divine oracles, yet I cannot conceive that you have any just cause for wonder, even if the reception of your doctrines has been as uncourteous as you contend. You will scarcely deny that there has been no small measure of denunciation on the other side, which has had little tendency to conciliate, especially as it has often gone on the ground of charging that a dissent from your views was identical with a total neglect or utter ignorance of the whole subject of prophecy. I will not here adduce specimens of the language which I have often seen employed in Second Advent publications, (of which I have been a pretty diligent reader,) and some even from your own pen, which certainly dealt in very wholesale condemnation of the rejecters of your opinions. I repeat, then, that although it is very possible that your interpretations may not have received all the respectful attention which they deserve, yet the fact that they have been somewhat severely treated, does not present a problem very difficult to be solved.

Still I am not aware, notwithstanding all the provocation of which they have been conscious, to hard speech, that the evangelical churches in our land, have regarded your peculiar views so much in the light of a *dangerous heresy*, as of an *unhappy delusion*. They have not, I believe, felt called upon to form any definite judgment as to the degree in which your sentiments were consistent or inconsistent with an honest and cordial belief in the leading doctrines of the Gospel. But they have been satisfied that the confidence with which they have been broached, rested upon no adequate basis of sound opposition, and therefore they could not be insensible to the pernicious effects arising from a system that claims to speak with infallible certainty upon points which the soberest minds are compelled to regard as doubtful. Here, I apprehend, is the true source of that decided rejection of your sentiments, of which you speak, as if it were a breach of Christian Charity, and a hating without a cause. The usual style in which that class of tenets usually denominated "Millerism"—(I do not use the term obviously)—is promulgated is such as can only be warranted by an *absolute assurance* of their truth. The evidence upon which such assurance can be built is, to thousands of reflecting minds, wanting; and that not because they have not looked for it, but because they have looked for it and cannot find it. This would appear to be in your view an assertion wholly incredible; nevertheless I may venture to assure you it is true. The subject of prophecy has not been altogether left out of the range of biblical study by either clergymen or laymen of the present day, and however strange the intimation may sound in your ears, yet I confidently affirm, there is such a thing as an *intelligent conviction* of the entire erroneousness of some of the grand features of your mode of interpreting the scriptures.

Some of the grounds of this conviction I now proceed, in compliance with your call, to state. But I beg it to be observed that I do not presume to speak in the name, or as the organ of any body of Christians. I think it not unlikely, indeed, that a considerable portion of them may find their own sentiments accurately represented in mine; but I still address you on my own personal responsibility. The circumstances under which I write, warrant the confidence that the same columns which are open to your letter, will not be refused to mine. I think you have made a reasonable demand, and as far as in me lies, I am willing to respond to it. I do not write, however, for the sake of controversy, nor do I pledge

myself to notice any comments that may be made by yourself or others on my communication.

As I have no disposition to question the entire sincerity of your convictions on the points at issue, so you will not, I presume, refuse to reciprocate the acknowledgement in regard to those who differ from the views that you yourself entertain.

Conceding, then, all you can desire on the score of motive, and free from any wish to load your sentiments with gratuitous opprobrium, I may be allowed to state, in all candor, the true grounds which have doubtless prevailed with multitudes in their most decided rejection of the cardinal tenets of your belief. That this emphatic dissent has been accompanied with a prejudice, strong in proportion to their conviction of the error of your position, is no doubt true; but I think I may confidently affirm that this prejudice is not founded:—

1. Upon your high estimate and diligent investigation of the Prophetic Scriptures. We are commanded to give heed to the "sure word of prophecy, as to a lamp that shineth in a dark place," and the devout study of this part of the divine oracles is to be regarded rather as a matter of commendation than of censure. (Note 1.)

2. Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the *chronology* of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they should be studied, and probably, in the end, fully understood; and no man is to be charged with presumptuous folly who reverently makes the attempt to do this. On this point, I have myself no charges to bring against you. Nay, I am even ready to go so far as to say, that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be very wide of the truth. In taking a *day* as the prophetic term for a *year*, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir I. Newton, Bishop Newton, Kirby, Scott, Keith, and a host of others who have long since come to *substantially* your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John, do actually expire *about this age of the world*, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines. Your error, as I apprehend, lies in another direction than your *chronology*; not, however, that I am prepared to admit all the details of your calculations, but, in general, your results in this field of inquiry do not strike me so far out of the way as to effect any of the great interests of truth or duty. (Note 2.)

3. Your earnest and impassioned exhortations to the duty of "watchfulness," are, moreover, no matter of objection, in themselves considered, to the scheme which you advocate. The duty may indeed be urged on such grounds, from such motives, and in such relations, as shall give it entirely another aspect, and one that sober-minded Christians might deem to have an injurious tendency, and I am not sure that your incalculations may not be of this character; but I would still say that there is enough in the common views of pious men to warrant a peculiar urgency on this score, though they might essentially differ from me in regard to "the object for which they watch." This hour of death is certainly to all intents and purposes a coming of Christ to the individual soul, even though we should grant that this is not the only event indicated by the term; and this is a very proper object of watchfulness. (Note 3.)

Admitting then that there is nothing censurable in these features of your scheme, what are the grounds on which it encounters the rejection and opposition of so large a portion of intelligent Christians? On this head it is perhaps desirable that extensive portions of the community who are in the habit of hearing and reading on but one side of the question should be more fully informed. I answer:—

1. Because your views strike them as *intrinsically irrational and incredible*. In saying this, I am well aware that I am not planting myself upon ground which will bear the whole weight of my argument. It is not Scriptural ground; and I am willing you should give it no more weight than you probably will. I am far from holding that that which is merely *rational* is to be regarded as a test of that which is *scriptural*, but contending as I do that the speedy destruction of the world is *unscriptural*, I am at liberty to plead also that a *prior* objection weighs against it by reason of its being *unreasonable*. It is impossible for us to resist the conviction that the creator of the world had an end in bringing it into existence worthy of his infinite wisdom. The analogy of all the divine procedures teaches us that in his

administration the means are usually proportioned to the end, and the preparation to the accomplishment. It is directly contrary to this analogy to suppose that our terraqueous globe is to come to an end just as it begins to be available for the main purposes for which it was created. We learn from science that it has existed for a long period, and passed through many changes of a *formative* character, that it might be fitted up as a residence for man. Even the space of six thousand years bears scarcely any proportion to the prior periods of its existence, and it is not more than half peopled at the present moment. And as to the development of human destiny, the instinctive impression is, that it is in mid career. To suppose then that the earth is now upon the eve of dissolution, is to attribute to its Divine Architect a greater lack of wisdom than any one would recognize in a human artist who should spend fifty or a hundred years in erecting a magnificent stage for a dramatic performance which should last but half an hour. I must of course admit that every *rational* prepossession of this kind is to give way to the express declarations of holy writ to the contrary, provided they exist, but in the belief of the mass of Christians they do not exist. Consequently they do not believe your theory. (Note 4.)

2. The sentiments you have broached strike at the root of all missionary efforts for the conversion of the world. To adopt them is to renounce that system of means for compassing the great end, which they firmly believe God himself has instituted, and which they do not believe he would have commanded, if he foresaw and foreordered that they should be abortive. (Note 5.)

3. The evidence which you have professed to bring of the truth and soundness of your interpretations has failed to satisfy the public mind. Your own impression probably is, that that evidence has not been fairly and candidly weighed. This, in some quarters, may have been the case. But I think I hazard nothing in saying that your views have been extensively subjected to a rigid examination, by minds competent to the task, and that they have found them built upon fallacious principles of interpretation. In what particular respects this holds good, I shall presently state.

4. Men of sober and reflecting temperament are revolted by the tone of *absolute assurance* in which yourself and your associates are in the habit of speaking of the meaning of many passages in the Scriptures, which, after their most diligent researches, they are constrained to regard as at least of doubtful import. Though it is possible they may not be able positively to deny the sense which you put upon them, yet neither are they prepared to admit it, much less to receive and proclaim it with that unqualified confidence which seems to be the rule with all your adherents. It cannot be expected that intelligent men will receive any interpretation which is not sustained by the original. Your expositions rest mainly upon the reading of the English text of the Scriptures. (Note 6.)

To show how inadequate are your teachings to produce conviction on some of the leading points of your theory, I will adduce a few instances. The phrase "end of the world," you seem invariably to understand as implying the *physical destruction of the globe*. Now every scholar knows that the Greek phrase is simply "the consummation of the age," and no man is prepared to give a satisfactory solution of the meaning of the words who does not unfold the true sense which was attached to them in the minds of the disciples, when they proposed to our Lord the question, "What shall be the sign of thy coming and of the consummation of the age?" It has never yet been proved that the language has the least allusion to the physical termination of the globe which we inhabit. (Note 7.)

Again: you make much of a great period of "seven times," built upon Lev. xxvi. 18—"And if ye will not for all this hearken unto me, then I will punish you *seven times more* for your sins." This you will understand to be the prophetic designation of a period of 2520 years—taking a day for a year—during which the Jews are to be punished for their rebellion. Now the fact is, the original affords no warrant whatever for the implication of a term of time, whether long or short, in the words. It is simply an intimation of *degree*; I will punish you with a *seven-fold severity*. It is precisely such a phraseology as we employ when we say *to-day is seven times hotter or colder than yesterday*. The Hebrew word is in fact the same, with the *slight difference* of gender, with that occurring Dan. iii. 19, when Nebuchadnezzar commands that the furnace should be heated "one *seven times* hotter than it was wont to be." You might just as well found your theory of a period of time upon one of these passages as upon the other. Is he to be acknowledged an adequate expounder of prophecy who is ignorant of this usage?

I have already admitted that there are passages where a *day* is the symbolical term for a *year*, but the difficulty here is, that there is not the remotest inference to *time* in any sense. (Note 8)

To be continued.

NOTES ON THE FOREGOING.

As the argument presented in this communication is all that can affect the question, we shall pass over that which is only the mere opinion of the writer.—The manner of the reception or rejection of Mr. Miller's views by the pulpit and press, is familiar to all our readers. We would therefore remark on his reasonings by appending a few notes.

(1) Notwithstanding the Scriptures render it imperative that we search, and give heed to them, yet Mr. Miller has been more assailed for believing that by a devout study of them, aided by the Holy Spirit, he could understand them, than for almost any other act. He has been told that they were not to be understood; that he should not pry into the hidden mysteries contained in the Word; that the secret things belong unto the Lord, and not to man; that no man can ever know; that he should ask his Bishop, and not pretend to decide on the meaning himself; and finally that it cannot be understood without a knowledge of the original.

(2) It will be seen that it is admitted that the prophecies are to be *fully understood*. This, then, will do away with the argument that we can never know any thing respecting the various events predicted, or the times of *their fulfillment*. It will also be remarked that there is here no dispute with Mr. Miller respecting the termination of the prophetic periods. He admits that Mr. Miller's chronology is not very wide of the truth, and that he is sustained by the most eminent divines in the conclusion, that those periods do actually terminate about this age of the world. The question is therefore narrowed down to the nature of the events which are thus to transpire.

(3) It will be seen that the disciples of our Lord did not look upon the event of Christ's coming, as any evidence of a man's death, but the reverse.—In John, xxi. 21—23, when Peter inquired of the Master what John should do, and our Savior replied, "If I will that he tarry till I come, what is that to thee," the disciples at once reported that John "should not die." They took it for granted that if he tarried till the Lord should come, he would live forever. They did not look forward to their death as the coming of Christ, but to the time when death should have no more dominion over them. Our Savior, however, did not say John should tarry till he came, or should not die, "but if I will that he tarry," &c. John did live till after the destruction of Jerusalem, and then died. Our Savior did not then come. Again, had the disciples understood our Savior as saying that John might live till he died, they would not have supposed he would never die!

(4) It seems, then, that the first great argument for rejecting Mr. Miller's view of the event is, that it is *irrational*; but as it is admitted that if Scripture for it exists, this argument must give way, we shall not remark upon it as we otherwise should.—We fully believe, however, that the restoration of this earth to its Eden state is the *only* one that can be reconciled with reason. If this earth was to cease to exist with the removal of the curse, the argument of the end of its creation being thus lost, would have more force. But when we contemplate, that in the removal of the curse, and its restoration to its Eden state, fitted for the eternal abode of the Saints, an *end* is attained *worthy* of its creation, and for which the 6000 long years of probation have only been an appropriate preparation; there is not only seen no lack of wisdom on the part of its "Divine Architect," but all other ends, where sin and crime and death will continue, strike our minds as thus reflecting, in proportion as the present dispensation is inferior to the glory which will follow. It certain-

ly cannot be argued that the New Earth, as presented in the language of Scripture, is a view inferior to that where death will eternally reign. And therefore it will be necessary for Prof. Bush to refute his own argument on that point, or admit it as making against himself!

(5) We cannot see the force of this objection;—the salvation of souls would be as great a motive, and the commands to go into all the world to preach the gospel to every creature, and to occupy till the Lord come, would be just as binding. That it does not strike at the root of such operations, but rather accelerates them, has been shown in the more energetic and devoted efforts, which have been made by the believers of this view, in the spread of truth.

(6) If the prophecy is to be "fully understood," men ought to be able either to admit or reject any doctrine presented, purporting to be based on a thus saith the Lord. And men, who are not prepared to deny that Mr. Miller's view is correct, certainly should not reject him for heresy in so believing.

(7) Had the Prof. been such a "pretty diligent reader" of the "Advent publications," as he supposes he has been, he could hardly have failed to notice, that the distinction between the world and earth has been fully observed and presented. In No. 26 of the Second Advent Library, pp. 12—14 this distinction is fully pointed out, and it is shown to be the end of the age; nor is it contended that it implies "the physical destruction of the globe," on the contrary, it is contended that the *aiōnos* or age extends to the *renovation* of the earth. That this age extends to that period, was there argued from the use which our Savior in other places made of the same word, rendered world, the principle of which, was Luke xx. 33—37, where it is said the children of this age marry and are given in marriage, but in the age to come do neither, but are equal to the angels, being the children of God and of the resurrection. In view of that explanation, the disciples asked our Savior, what should be the sign of his coming, and end of the age, to the resurrection. We think there was injustice, but not designedly in this allusion.

(8) It is no new thing to hear denied that this prediction has reference to time, and yet the argument that it does, is neither peculiar to, or original with Mr. Miller. His view of it is also sustained by those whose knowledge of the original would not be questioned. The more we examine the argument for this period, the more convinced we are of its importance; we have never yet seen an attempt to refute the whole of the argument. But as the time is not a point at issue, we will not dwell here. We would merely inquire if "the slight difference of gender" is not in this case a material difference?

Mr. Miller at Washington.

BRO. BLISS:—We are now in the capital of our beloved country, and have given four or five lectures, on the glorious and all-absorbing theme of the Supreme Kingdom of the Messiah, soon to be established in all the earth. True, our rulers and political men are not yet ready to give up their power, but they are as much engaged in their political squabbles for the next Presidency, as if their little "brief authority," were to last forever. But, by the help of God's Word, the Holy Spirit, and the history of past ages, I will show them that an important revolution will take place before long, which will supersede the necessity of choosing a President by ballot; for the King of Kings will soon be inaugurated into the Chair of State, and that too, by acclamation, when all dominions shall serve and obey him. I know the pride and bigotry of some of the most dignified part (as they would be called) of our legislative council, standing, as they do, upon their own dignity, will not give us a candid hearing. Yet I do hope that some of them will hear, be convinced, and prepare to meet in the general assembly, the church of the first-born in Heaven. Yet, from past experience, and the Word of God, we have but little expectation that many of the rulers will believe in this King Jesus, or receive honor from him, for how can they be servants of God, while they seek honor one of another. We have a duty to do to them, as well as others. They have souls, and can only be saved in the same manner as the most degraded menial in all the land: blood of high birth, riches, nor worldly honors, will ever introduce them into the court of the King of Kings. They must become humble and docile as a little child, or they can never enter the Kingdom of God.

This place is being shaken. The common sense people who hear, go away convinced of the truth of our exposition of God's blessed book, and we have some advocates in every public place, even in the halls of justice, and some in the Legislative councils.

Bro. Himes is scattering his papers and his tracts among them by thousands, and a more hungry class of anxious inquirers I never saw. They throng us constantly for papers, books or tracts, for information on this important subject, "*end of the world*." They send in from the vicinity, and from old Virginia, for papers or lectures. The one-hundredth part of their requests can never be complied with, unless God raise up more laborers to enter the field. I must say, although I am astonished while I say it, never have I been listened to with so deep a feeling, with such intense interest for hours; and never have the lectures done apparently so much in convincing the hearers of the truth of the doctrine we advocate, as on this tour; of Boston you know; in New-York it was more so than in your city; in Philadelphia, we obtained a most glorious victory through the truth and grace of God. And now in the capital of our country, the prospect is fair, yes, very fair; we shall triumph beyond our expectation. How can we account for this, while our opponents are shouting victory, because our time has run out, as they say. We are joined by scores and hundreds of the most intelligent and pious people of God! When the last trying moment has come, and our enemies supposed that the Advent cause would slumber in the tomb of by-gone days; behold from hill and dale, from village and hamlet, from city and country, from kingdoms and states, from continents and isles, a redoubled shout is heard, on!! To victory. Ah, this is God's doings, and marvellous in our eyes. All who are believers in this glorious doctrine, now, have girded on their armour for victory or death. If Christ comes, as we expect, we will sing the song of victory soon; if not, we will watch, and pray, and preach until he comes, for soon our time, and all prophetic days, will have been filled, and from the indications God is giving, I am fully satisfied God will give the victory to those who hold on by faith. The great men of the land begin to tremble, and priests begin to quail. They see their day is going by when they can rule the multitude, and now they cry for charity, when they see their flocks are leaving them by scores. They now want we should have charity! Oh charity, for what? Will they not remember how they have scolded, and jeered, and called us all the names that their wicked hearts could invent, and spurned us from them, as though we were too vile to live, too base to be associates with them, in their churches. And now they claim charity of us, whom they have despised as they do the dust of the street, on which they tread. Of what hypocrisy men will be guilty, when they find themselves nailed to the wall? What have been our crimes? We are looking for Christ, this is our offence; then let me be an offender while I live; or, until he, the Savior, shall come.

The clergy in this city, many of them, keep aloof from us, and stand on their dignity, and are "crying peace and safety, saying in their hearts, my Lord delayeth his coming." But the people are waking up, and I hope they may wake up their slumbering watchmen. I remain, as ever yours, looking for the blessed hope.

WM. MILLER.

Note.—We are now at the Oppollo, giving three lectures a day to good audiences. Bro. Miller speaks morning and afternoon, and Bro. Litch in the evening. I shall give an account in my next.

J. V. HIMES.

Washington, Feb. 28, 1844.

THE WITNESS OF THE SPIRIT IN THE WORK OF SANCTIFICATION—with a Scriptural view of the Baptism of the Holy Ghost. By N. HERVEY. Second Edition enlarged. To which is added a Letter from F. G. Brown, written expressly for this work. Also the beautiful hymn with the notes—entitled "A Pilgrim and a Stranger." 96 pages. Single, 10 cents.

The above is for sale at this office. Also at Providence, at the Second Advent depot, in the Arcade—and at our depots generally.

We commend this work to enquirers on the subject of entire sanctification, as among the best which has appeared on this important subject.

We make a few extracts from Bro Brown's letter:—

My attention was not called to the subject again, until about one year since, when, as you know,

NEW PUBLICATIONS.

"The Herald of the Bridegroom," by A. Hale. 6½ cts.

This work, which we noticed a short time since, is well adapted for the present crisis. In it are condensed the plagues that await the enemies of the King Eternal. Also, the appearing of our Lord to gather his saints, is shown to be the next event before us, by a Scriptural exhibition of the order of the events from the fall of papacy down to the establishment of the everlasting kingdom. We have now on hand another edition, so that those who have been unable to obtain a supply, can now be accommodated.

"The Age to Come." Price 12½ cts.

This is an elaborate work, by Lewis C. Gunn, of Philadelphia, in which is shown, that the present organization of matter called earth, is to be destroyed by fire at the end of this age or dispensation; and that, before the event, Christians may know about the time when it will occur. The various objections which are usually urged against these conclusions, are considered, and ably refuted.

"Words of Warning."

We have, the past week, issued another edition of one hundred thousand of these little winged messengers, so that any can now be supplied who have been disappointed in not obtaining them. The friends, thus far, have shown a disposition to scatter them like leaves of the forest. In Boston and many other places, they have been left at every door. Price 3 cts. a sheet, 18 on a sheet; or 2 cts. per dozen, 12 1-2 cts per hundred, and \$1 per thousand.

"Prepare to meet thy God."

We have a still further supply of this excellent sheet, by L. Hersey. 37 1-2 cts per hundred.

Neology.

In about a week, if time continue, we expect a work by Prof. Whiting, on Neology, will be ready for delivery. It traces, in a masterly manner, its rise and progress, and shows how the churches, in following its teachings, have departed from the faith once delivered to the saints.

"The Southern Midnight Cry."

We have received the first number of this paper, issued at Washington City, D. C. After one more number, it is to be published at Baltimore, Md. as the wants of the cause may demand. The address of the paper will be, "J. Litch, Baltimore, Md. Second Advent Depot south west corner of North and Fayette Sts. up stairs."

Review of Prof. Chase's Remarks

On the Book of Daniel, by L. Hersey. This is being published in a pamphlet form, and will soon be out.

Correspondence.

NEW BOSTON, N. H. Br. N. Trull writes:—"The Advent band in this place stand firm in the faith that Christ will come this Jewish year. The work of grace is deepening in the heart, and we are all rejoicing in the blessed hope." He says, "Tell brother Brown, if he can come to this place soon, we should be glad to see him. There seems to be a door open."

ALBANY, N. Y.—Sister G. S. Miles writes very encouraging of the state of things there. The cause there was never more prosperous.

SCHENECTADY, N. Y. We learn that the heaven is working there.

NEWPORT, ME. Bro. Wm. H. Ireland writes:—"Brother Himes, I wish to say through you, to my friends in the Advent cause, that I am still in the belief of seeing our blessed Lord between this and April next. I have been travelling since this winter, as far as the River St. Johns, and the Aroostook River; and I have seen the saints quickened and backsliders reclaimed, and scores, who had but a partial hope, came out boldly on the Lord's side, and are now rejoicing in the hope of soon enjoying the full fruition of God's love, in the everlasting kingdom of our Lord Jesus Christ. Our prayer is, Come, Lord Jesus, come quickly. O, my dear brethren, see to it that your lamps are trimmed, and your lights burning. Scoffers are multiplying, everything around indicates the immediate coming of the blessed Lord."

WATERLOO, CANADA. Bro. H. A. Garlick writes:—"The brethren are strong in the faith, and in looking for their coming Savior, and are determined to wait and watch until he shall appear. One good sister has recently died in this village, strong in the faith that Christ will come this year. O that all his professed followers may be fully prepared to meet him."

WEST HARTFORD, VT. Bro. N. Dutton writes:—"The Lord is with us; give all the glory to his name."

HARTFORD, CT. Bro. D. Cray writes:—"Most of the believers in the speedy coming of Christ are now disconnected from their respective churches. Seventeen were read out of the Methodist church last Sabbath. We have good meetings at the hall, well attended. We want some one at this time very much, to come and help us. The churches are all as cold as an ice-house. I am told the work is going on well at Middletown."

God, in his infinite condescension to my soul, poured upon me copious influences of his Spirit, so that I could say—I am enveloped in God—I am overwhelmed in the ocean of his love! From that moment passages in the experiences of certain Christians, that had always sounded strange to my ear, were written on my heart, incorporated into my own experience, and became like ravishing music to every chord of my soul. I now fully understood the apostle, when he said, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." I could now pray Paul's prayer, recorded in Eph. iii. 14—19:—"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." My experience was not unlike that of Mrs. E—, mentioned on page 51 of your little book. At first I could hardly be persuaded that any living mortal was standing with me on ground so choice, so elevated so near the very gates of bliss: I was delightfully surprised, however, to find that the grace of God was not restricted to one poor creature of earth alone, but that multitudes of almost every order of Christians had quaffed from the same pure fountain, and been admitted into the glories of the same inner temple.

Holiness makes the coming of our Lord desirable; which desire I must think but few of the professed disciples of Christ entertain. Both the doctrine of Christ's appearing and of sanctification are all important. I love the first—I love the last. To the praise of God's grace, and with deep humility in view of my insignificance and great unworthiness, I am happy to say, that I believe that I understand fully and by a blessed experience all of the terms which are employed for the purpose of representing the doctrine of sanctification. I believe in it as a prominent doctrine of the Bible, and as an experience to which hundreds of Christians can testify. I am glad that so much is said and written on it, even aside from its application to the Advent. I am happy to find you interested in it. I trust that in giving the public the view which you believe the Scriptures take of this doctrine, you have been prompted by a fervent desire to point out the way by which a holy character and life may be acquired, as preparatory to the speedy coming of the Lord. You appear to have given rather a clear and scriptural view of the means, fruits, &c. of sanctification. Perhaps it hardly could be expected that our views on this great subject should harmonize in every particular. Nevertheless, it strikes me that your book is calculated to call attention to the doctrine of sanctification. You have collected together no little light, by which the inquirer may be guided on his way to the summit of holiness.

The doctrine of Holiness, even by some who profess to enjoy it, has not been clearly perceived. I have heard of one individual, at least, who contended, probably, from their understanding of the apostle's language—"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ."—that the members of the body—*this very flesh of ours—must be made holy in the same sense that the heart is.* You have correctly shown the different senses in which sanctification is used in the Scriptures; as found commencing on page 8, in the sense of the consecration of our physical and rational powers to God, and in the sense of the purification of the heart.

NOTICE. The Conference advertised to be held in Nashua on the second Thursday of this month, is changed to the first Thursday, (March 6th) as a prior notice had been given to some to that effect.

☞ The state of the cause in Boston is very encouraging.

"The Prayer of Faith shall save the Sick."

We learn that Bro. F. G. Brown is quite sick at New Ipswich. Bro. L. Hersey, of this city, is also confined to his room with sickness. Bro. N. Southard's health, we learn, is being restored.

LOW HAMPTON, N. Y. Bro. Wm. S. Miller writes:—"The Advent cause is firm as ever, and more so as the time draws nigh."

VERGENNES, VT. Br. C. Wines writes:—"With respect to the cause we advocate, I would just say, in this place and vicinity, it is onward; there is no looking back, by true believers. There seems to be an awaking up to the sultry, especially among those that seem to have got their feet on the Rock. And as they near the heavenly inheritance, the world recedes, fulfilling in some respect the saying, he that has this hope purifieth himself even as he is pure. We have the labors of brother Henry Allen at present, and expect he will remain in this region until the Lord come. He appears strong in the faith, and full of the Holy Ghost. We purpose holding in this and some three or four adjoining towns, a Conference alternately, of one or more days' continuance, as the Spirit may dictate, or circumstances require. Pray for us. And that we may soon meet to part no more, is the prayer of your friend in that blessed hope,

WEST WRENTHAM, Ms.—Bro. J. D. Emerson writes: That through the labors of Rev. J. White, a goodly number were converted to faith. Bro. White was invited there by the Baptist church and pastor. The pastor then expressed himself a convert; but has now turned bitterly against the speedy advent of the Lord. Bro. Emerson and wife, for continuing steadfast in the faith, have been ex-communicated from the church: the charges were, for forsaking our usual meetings and adhering to anti-scriptural doctrines, such as falling from grace, open communion, &c." the &c. probably being the doctrine of the Advent. Bro. E. adds, there are a number yet, who hold on to the faith once delivered to the saints.

CARROLL, N. H. Bro. John Howe writes:—"There are a few Second Advent brethren in this place, who are striving to be ready; but we feel it important to keep humble and watch against every temptation."

Letters received to March 2, 1844.

Horace Newton by C Tarbell \$1.50; J V Himes; pm Lynchburg, Va; Wm H Ireland by pm \$1; C E Follonsbee by pm \$1; Wm Williams, by pm \$1; E L Philbrick by pm \$1; Bible Reader by pm \$5, we wish to know to whom it is to be credited, as we have no such name on our books; A Arnold by pm \$1; S Lassall by pm \$1; A Gilchrist by pm \$1; Rosana Maines by pm \$1; Ralph Rice by pm 50cts; Ithamer Kenney by pm \$1; pm Seaville Me; O B Fenner \$1; J E Hazen by pm \$1; B Scherhorn by pm \$2; Thadus Hubbel by pm \$1; S S Moulton by pm \$1, have no No. 11 Bible Examiner on hand; pm Newbury Vt, very well; H Littlefield by pm \$3; David Ellsworth by pm \$1; D Hart, Wm A Curtis and Mrs Mary Lewis, \$1 each by pm; John Boutwell by pm \$1; A Parmalee by pm \$1; Lyman Whittier \$1; pm Carlisle Pa; Ira Marcial by pm \$1; W F Falmestak & M Barringer, 50 cts each; C Newton, by pm 50 cts; G Higgins by pm \$1; pm Frankfort Vt; Nathan Cass by pm \$1; Nathan Crosby by pm \$1; E Davis by pm \$5; Wm Rogers \$15; Francis Whittion; D M Trickey by ex. \$4.50; J Nichols by pm \$1, pays to end of vol 7, we send the paper regularly; Geo. Wheelwright by pm \$1; J Turner; Wm Rogers; E Arnold by pm \$2; Charles Ramsdell \$4; John Curtis \$2; S Hawley, Jr; E C Clemens; E Brisbin by pm \$4; S Joy jr by pm \$1; John Ricketts by pm \$1.12; Mrs Sarah H Brown; John Johnson and Vasta Wheeler by pm \$1 each; pm Warsaw NY \$2 for sundries; H Bush, A Bush, and F Lord \$1 each by pm; L L Tuttle and A Y Culver by pm 50 cts each; E Mark with MSS; pm Mason N H; James Alexander by pm \$1; Edward Pitts by pm \$1; S V Williamson; Mrs E Paine by pm \$1; Andrew Tucker by pm \$1; J Chandler \$1; L F Sikes; J Morse \$1; S Newcomb by pm \$1; pm Brandon Vt; J L Couch by pm \$3; Rev S Kellogg by pm \$1; Horatio Graves by pm 1; John Knight by pm \$1; pm E Landaff; Robinson Jones by pm \$1; WFA Luce; E Dunham; E Walker \$3; Sally Bliss; L S Fuller; GT Stacy \$5 for himself and \$1 for J Taylor; F Gale by pm \$1; pm Chestertown Md; S S Brewer; J M Thornbury by pm \$1; A Merrill by pm \$1; pm Oak Grove S C; W T Blake by pm \$1; H Hacking \$2; J Roberts; J Weston; J V Himes; Wm Miller; Mrs A Winch by pm \$1; W A Palmer by pm \$1; D M Clough by pm \$1; pm Richmond Vt; J Pearson by ex. \$31; L T. Rell by pm 2; Geo S Worrall by pm \$1; pm Plymouth Ms; Wm Luther by pm \$1; C Bennis by pm \$20; pm Sterling Pa; C P Calkins by pm \$5; A friend in Ohio Dft \$33 by pm; J Whittemore; R Woodcock by pm \$2; S I Hart \$2; pm Mercer Me; Wm Small by pm \$1; E Bradley \$1 by A Warfield; C Hersey; A Bliss by pm \$1; F Benden by pm \$2; G Brown by pm \$1, pays to end of vol 7, one dollar was received in December; S Bass by pm \$1; S Pitts by pm \$4; pm Hartford Ct; T Sanborn \$7; F G Brown; G S Miles.

Packages Sent.

J Lenfest, Hanover Mass; J Litch, Philadelphia, 41 Arcade; J V Himes 9 Spruce St New York; H Littlefield Oswego NY; B Scherhorn, Schenectady N Y; Ichabod E Hazen, Sutton NH; Rosana Maines, Dexter Me; C E Follonsbee New Castle Me; Charles Ramsdell, Nashua N H; Capt. L S Fuller, Tolland, Ct; E Davis pm East Washington NH; Joseph Turner, So Paris Me; Wm Rogers Hartford Ct; D M Trickey, Portsmouth, NH; E Brisbin, Champlain NY; John Ricketts, Webster Ms; L F Sikes, Springfield, Ms; E Walker, West Becket Ms; J Roberts, Stratford Corner, NH; J Pearson, Portland Me; C P Calkins, Ballston Centre; J Nokes, Navy Yard, Washington DC; J Litch, Baltimore Md; C Bennis, Burlington Vt; T Benden, Milfield, N H; J Aldridge, Sugar Hill, NH; T Cole, Lowell; Thos. Sanborn, Eaton, N H; S J Hart, Meriden, Ct; J Starkweather, Worcester, Ms.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

NEW SERIES. }
VOL. VII. NO. 6. }

Boston, Wednesday, March 13, 1844.

WHOLE NO. 150.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

Dow & Jackson, Printers.

A LITTLE WHILE.

Lo! Jesus says, "A little while,
And I will come again,
Then I'll receive you to myself,
And ye shall with me reign!

Fear not, my little suffering flock,
The kingdom shall be yours;
And every one shall dwell with me,
That to the end endures.

Let not your hearts be troubled, soon
I will descend from heaven;
And then the mansions I've prepared
Shall to the blest be given."

A little while! A little while!
O blessed Jesus, come!
Thy little flock are longing now
For thee to take them home!

We're weary of the sin-cursed earth,
Laid up in judgment store;
We long to reach the better land,
Where sin will be no more.

The "fleeting show," aye, let it pass
Away like dreams of night—
For we've enduring riches stored
Above in realms of light.

We long to have our Jesus come,
And take his rightful throne;
We long to have him call us home,
And claim us for his own.

Rochester, 29th Feb. 1844.

"WATCHMAN, WHAT OF THE NIGHT?"

Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.—Isa. xxi. 11, 12.

What of the night, O watchman? mark!
Look from thine high watch-tower;
The storm hangs low, the sky is dark,
Foes come at midnight hour.

Watchman, what of the night? behold!
Earth's kingdoms totter round;
And awful signs have late foretold
The clang of war must sound.

The Watchman saith, The day is nigh:
Inquire with earnest heed;
Plain is the word of prophecy,
And all who run may read.

The morning cometh, when the Sun
Of Righteousness shall rise,
His ransomed church, all joined in one,
To summon to the skies!

The night is coming, which will close
On all those faithless friends,
Who leagued are found with Jesus' foes
When he from heaven descends.

Then Oh return! backsliders, hear!
Inquire while yet ye may;
Oh search God's word with holy fear,—
God's Spirit points the way!

For blest are they, His Spirit says,
Who search the word revealed;
But searched without that Spirit's aid
The mystery is sealed.

Both Sides.

PROF. BUSH TO WM. MILLER.

(Concluded.)

A similar arbitrary and groundless construction you have given of the phrase "after that," in Dan. viii. 1: "In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, *after that* which appeared unto me at the first." You interpret the words "after that," to mean *according to that similar to that, having the like import with that*, than which nothing can be more baseless and fanciful. Not a particle of evidence can be adduced for such a sense. (Note 9.)

Once more, in explaining the phrase Dan. viii. 13: "Then shall the Sanctuary be cleansed," you make it signify *the final purification of the saints in the resurrection of their dead bodies*, which is as remote from the truth, as the darkness of midnight from the light of noonday. It would be easy to specify a still larger number of instances where your explanations are equally at fault as in the preceding, but the above specimens will suffice to show the grounds which sensible people have for doubting your competency to be a safe guide in interpreting the prophecies (Note 10.)

5. While I have no question that well-informed students of prophecy will admit that your calculation of times, with the above exception, is not materially erroneous, they will still, I believe, maintain that you have entirely mistaken the nature of the events which are to occur when those periods have expired. This is the head and front of your expository offending. You have assumed that the close of the 2300 days of Daniel, for instance, is also the close of the period of human probation—that it is the epoch of the visible and personal second coming of Christ—of the resurrection of the righteous dead—and of the dissolution of the present mundane system. All this I affirm to be gratuitously and groundlessly asserted. Admitting, as I readily do, that we have arrived at a momentous era of the world, and that the expiration of these periods is to introduce by *gradual steps*, a new order of things, intellectual, political and moral, I still peremptorily deny that the Scriptures, soundly interpreted, warrant the expectation of any such sudden and miraculous disruption of the existing order of things, as yourself, and those usually termed Adventists are in the habit of teaching. (Note 11.)

The great event before the world is not its *physical conflagration*, but its *moral regeneration*: and for one I am happy to think that by your own limitation, the question is so soon to be put to the test of indisputable fact. The 23d of March—if that is the time—will soon be upon us, and the truth or falsehood of one part, at least, of your scheme will then be decided. But even if years or centuries were yet to intervene, I should still be strong in my grand position, that you had mistaken the nature of the events. (Note 12.)

Although there is doubtless a sense in which Christ may be said to come, in connexion with the passing away of the Fourth Empire, and of the Ottoman power, and his kingdom to be illustriously established, yet that will be found to be a *spiritual coming* in the power of his gospel, in the ample outpouring of his spirit, and the glorious administration of his Providence. (Note 13.) This is the common and prevailing belief of Christendom, and I have no doubt the true one. I do not enter into the detailed exhibition of the proofs of this position, because nothing in the nature of the case can prove it to the mind of a Literalist but the fact itself. [Note 14.] If you find that at the close of the present Jewish year, the sun, moon, and stars, and seven planets, hold on their course as usual, and continue thus to revolve as long as you and I, and all the present generation shall live to see them, you will, at least, admit an increasing probability that you have utterly

erred in the construction put upon the language of the prophets. [Note 15.] Such is the dominant faith of all christian communities at this day, and to the tribunal of time, as the only arbiter they willingly refer its final decision. [Note 16.]

But that you may not suppose that we are resting upon mere vague and traditional impressions in regard to this matter, let me briefly point you to some of the considerations by which our belief is sustained. In setting before us the wasting away of the fourth beast, or of the fourth great empire, (the Roman) the interpreting angel says to Daniel, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Now, according to your theory, the burning up of the world—the Second Advent, and the resurrection of the Saints is to intervene between the passing away of the Roman Empire, and the establishment of the Kingdom of the saints. Now we say that if this be so, it is incredible that the prophecy should be so framed, as not to make the slightest allusion to such a stupendous occurrence. The plain import of the passage is, that the one power should be *gradually* abolished, and the other *gradually* introduced. [Note 17.]

But again, upon your view, the risen righteous are to inherit the earth in their resurrection bodies. But Paul tells us that those bodies are to be *spiritual*, and how can *spiritual* bodies inhabit a *material* globe? [Note 18.] You will doubtless reply, that it is of no consequence whether we can either prove the possibility, or explain the manner of the fact, provided God has affirmed that so it shall be. True; but I deny that he has affirmed any such thing. I find nothing from Genesis to Revelations that incontestably teaches that this terrestrial sphere is *ever* to be the abode of the risen saints. Heaven is the appropriate habitation of glorified human beings, and heaven is, in its own nature, necessarily and eternally distinct from the material globe in which we dwell. [Note 19.]

The theory is, however, plainly inconsistent with other predictions relative to the glorious future, as stated in the Apocalypse. That which you deem the Resurrection state, or true Millenium, is the same with the New Jerusalem; but of this state it is said that "the kings of the earth shall bring their glory unto that city," i. e. shall consecrate their riches unto the church, and that the leaves of the Tree of Life shall be for the healing of the nations (Gentiles, or heathens.) But what heathen nations remain to be healed in the New Heaven or on the New Earth, which you anticipate? I cannot enlarge in this prophecy, but it obviously refers to a state of things to occur on the present earth at some future period of its history, and one that is inconsistent with the great physical change for which you are looking. [Note 20.]

6. The doctrine of a twofold resurrection separated by the space of a thousand years, cannot be satisfactorily made out from a just application of the laws of prophetic interpretation. [Note 21.]

7. The practical effect of the style of preaching prompted by your views, forms an inseparable objection against them. It addresses itself mainly to the passions. It aims to move men by exciting their fears of physical and miraculous judgments, instead of pressing upon the conscience the great moral sanctions of religion. The consequence is, that under the influence of panic terrors calm reflection is precluded, and the mind cannot soundly judge of the true nature of its emotions, or discriminate between the impulse of a wild enthusiasm, and a genuine pious zeal. It is no wonder, then,

that in this feverish excitement, reason often loses its balance, and Lunatic Asylums share with churches in the reception of those who have embraced the Advent doctrines. [Note 22.]

These, I believe, are among the reasons which operate very extensively in the rejection of your sentiments among sober christians. It would be easy to enlarge the catalogue, but I do not wish to intrude unduly on the space allotted me. You will have seen that the amount of the objections is, that your theory regards as *certain and indisputable the meaning of a multitude of prophetic texts, which reflecting minds consider as at least doubtful*, and consequently cannot but condemn as presumptuous, the term of unqualified assurance with which they are proclaimed by Advent preachers. [Note 23.]

Very respectfully yours, &c.

GEO. BUSH.

NOTES ON THE FOREGOING.

[9] In this, again, the Prof. is at fault. Mr. Miller may have given, in times past, such an interpretation to this passage: but we know not where to find it in any of his writings. But we do know that in his late lectures in the city of New-York, where Mr. Bush resides, he gave it an entirely different interpretation, which is expressed by the following paraphrase of Dan. viii. 1: "In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, [beginning] after [the commencement of] that which appeared unto me at the first [year of Belshazzar's reign, which commenced with the Babylonian empire]"

[10] Prof. Bush does not deny that the translation of this is correct. If Mr. Miller is in error, it is not therefore with respect to the original. If he is wrong in the application, it yet remains to be shown. If the above are not all the places where an inaccuracy in Mr. Miller's view of the language can be shown, it seems they are the most prominent. And be it remembered, if the Bible is not correctly translated, the sin lies not at Mr. Miller's door; but with King, James's translation, which is no mean authority.

[11] It is seen that the *nature* of the events is now the only question at issue. On this point let the arguments be closely scanned. Mr. Miller's view of the events is called an *assumption*; then the presentation of evidence in support of any view is an *assumption*! If this change is to be thus gradual, where is the Scripture for it? The nature of this change is given by Adventists in Scriptural language: to disprove our views, it therefore remains to be proved that the Scriptures do not mean what they assert.

[12] How can this be? Prof. Bush, until he admits that the time has expired, cannot consistently claim that Mr. Miller is mistaken in the event; and when he admits that the time has expired, it will be necessary for him to show that the event for which he looked has transpired, or he will also be convicted of having mistaken the event; for the time of the event must extend to the event. If there proves to be any variation in the exact time, as Prof. Bush intimates, Mr. Miller is surely as much entitled to it as himself, before he can claim that the time has convicted Mr. Miller of a mistake in the event.

[13] The description which Daniel gives of what he saw in vision of this coming, likens it to "one like the Son of man," who "came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him: and there was given him dominion, and glory and a kingdom, that all people, nations, and language, should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." And this is explained by the angel to denote that "the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." "And the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all domin-

ions shall serve and obey him." If therefore it is a *spiritual* coming, it bears no analogy to the other parts of the vision; all the previous symbols used in the vision have been shown by their fulfillment to denote realities as much greater than the symbols, as the four great empires which have arisen were greater than the four beasts which symbolized them; to preserve the analogy it will be necessary that the reality of Christ's coming at the end of the fourth kingdom, should be as much greater than what Daniel saw in vision, as those empires were greater than their symbols. It cannot therefore be a spiritual coming which is there symbolized, which would be infinitely less than the symbol used. It has never yet been shown in the Scriptures, where the greater is used to symbolize the less, but always the less the greater.

[14.] Here is an admission that the Bible says nothing about a *spiritual* coming; for one such assertion between the lids of the Bible would be sufficient to convince any literalist. A literalist only requires a "thus saith the Lord;" a spiritualist is not satisfied with the plain word. That surely cannot be revealed, which must depend on its fulfillment for its *proof*.

[15.] Not so. We expect that the Sun, Moon, and planets, with the hosts of heaven, will ever continue to revolve. Nor will any lapse of time convince us that we are mistaken in believing the simple Word of God, until a spiritual coming shall prove the nature of the events to be not literal.

[16.] If such is the dominant faith of the Church at this day, it was not the faith of our fathers who all understood the events to be *literal*. This sad departure from the faith once delivered to the saints, is therefore only another evidence of the *literal* fulfillment of the prophecies in which are predicted, that "The time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears;—and they shall turn away their ears from the truth and be turned unto fables." 2 Tim. iv. 3. The sad result has shown that this was no *spiritual* prediction: it is even *now* being fulfilled to the letter.

[17] If the one is thus to be "gradually abolished," and the other "gradually introduced," it is singular that the prophecy is entirely silent respecting that also. But the prophecy is not silent respecting what is to intervene between the two. Peter tells us expressly that the earth which is now, is "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," when it will be melted with fervent heat; after which there is to be a new earth wherein dwelleth righteousness," 2 Pet. iii. 5—10. Paul also shows us that this judgment is to be when Christ shall appear:—"Who shall judge the quick and the dead at his appearing and kingdom," 2 Tim. xxi. 1. He also assures us that at the same time, the saints of the Most High will be raised. 1 Thess. iv. 16.—"For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—These scenes are also all presented in the prophecy of Daniel before us, as intervening between the two events. There is the same appearing of Christ:—"One like the son of man come to the Ancient of Days." There is the same judgment of the quick and dead—"the judgment was set, and the books were opened." There are also the risen saints—"thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." There is the same fire unto which the earth is reserved unto the day of judgment—"his throne was like the fiery flame, and his wheels as burning fire, a fiery stream issued and came forth before him;" and there is also the same kingdom—"and there was given him dominion, and glory, and a kingdom."

At the end of the fourth kingdom in the 2d of Daniel, the same entire and total change is shown to intervene; the image is to be smitten on its feet, become like chaff, and no place be found for it; which is explained to be the breaking in pieces, and consuming of all these kingdoms.

[18.] The apostle has shown how spiritual bodies can inhabit a material world, by showing us that our spiritual bodies will not be *etherial*, but *material* also. Our Savior told his disciples to *handle* his spiritual body, which they found to be flesh and bones, as spirits without the body are not, Luke xxiv. 39. Paul assured us that our vile bodies, to become spiritual, must be changed and fashioned like unto Christ's glorious body, Phillip iii. 20—21; that God hath raised up the Lord and will raise up us, 1 Cor. vi. 14, 2 Cor. iv. 14; and that he which raised up Christ from the dead, will also quicken the mortal *bodies* of those who possess his Spirit, Rom. viii. 11. We also have the express assurance that the graves of the whole house of Israel will be opened, and they brought up out of their graves, Ezek. xxxvii. 12. Job in his flesh expected to see God, after the worms had destroyed his body, Job xix. 25—27; and Isaiah testifieth that the dead men who dwell in the dust will live and will arise with his dead body, Isa. xxvi. 19. As our spiritual bodies are to be material, it will be seen that they can inhabit none but a material world.

[19.] It has never yet been shown that any other place than this earth has ever been promised to the righteous; and yet the possession of this earth is thus promised. Abraham and all his seed are promised its possession forever, Gen. xvii. 8, and Rom. iv. 13. Daniel is assured that the saints of the Most High, (not a part of them) will take the kingdom *under* the whole heaven, and possess it forever, Dan. vii. 27. Ezekiel is told that Israel will be taken out of their graves and placed in their own land. David assures us in Psalm xxxvii. that the wicked will be rooted out of the earth, but that the righteous will inherit it forever. Solomon assures us the same, Prov. ii. 21—22; x. 30. Isaiah also repeats it, lx. 21. Our Savior also assures us that the meek shall inherit the earth, Matt. v. 5.—John saw this new earth, Rev. xxi.; he heard the song of the risen saints, "We shall reign on the earth," Rev. v. 10.; and it was revealed to him that the kingdoms of this world will become the everlasting kingdom of our Lord and his Christ, when the dead will be judged, the servants of the Lord rewarded and those that destroy the earth destroyed, Rev. xi. 15—19. Every Bible reader should be able to "find" some of these many and repeated predictions of the abode of the righteous.

[20.] The kings of the earth are seen by Rev. xx. 4, to be those who reign with Christ—those who have part in the first resurrection, when our Savior says they will be equal to the angels, Luke xx. 27—40; the nations are shown to be "the nations which are saved," Rev. xxi. 24; not heathen nations, but those that are redeemed out of every kindred and tongue and people, and nation, who will be made unto God, *kings* and priests, and will reign on the earth, Rev. v. 9—10. This theory, instead of being inconsistent with, is the only one which can be shown to be fully consistent with this promise: for the promise is that all things are to be made new, that there shall be no more curse, nor death, nor sorrow, nor crying; that God will dwell with them and be their God, and wipe away all tears from their eyes, and they shall be his people. A theory like that of Prof. Bush's, which denies that God will dwell with them, and makes sin and death, sorrow and crying, tears and the curse still continue, and nothing created anew, cannot surely have the most remote resemblance to the glorious promise in question.

[21.] We are willing to admit that in support of this, we have nothing to sustain us, but the express declaration of God, see Rev. xx. 4-6. There is nothing in this view of it which is at all essential to the doctrine of Mr. Miller. It would have made no difference with his view of these great events, had God there predicted but one resurrection; yet there is the language of Scripture, and if it is not thus to be believed, where is the umpire, or the dictionary of terms to decide what God does mean, where the meaning is unexplained?

[22.] Does this style of preaching present any motives, that are not presented in the language of the Scriptures? or do the Scriptures present motives which those who are commanded to declare the whole counsel of God are not at liberty to employ? If not, it will seem that this is an objection which bears against the Scriptures themselves, more than against "Millerism." That the doctrine of the Advent has had a peculiar agency in filling Lunatic Asylums, we deny in toto.—That a few minds predisposed to insanity may have lost their balance, need not be denied; and yet in all these cases, we have reason to believe, that not the belief of the coming of the Lord, but some wild notion, having no necessary connection with such a belief, has been the moving cause. If some few cases of this nature could be shown, they would be but as a drop in the bucket, compared with others who have become deranged from ordinary religious causes. Therefore if this is a valid argument for Christians to urge against the doctrine of the Advent, the same argument of the infidel against all religion, will be equally valid. This allusion was very unlike Prof. Bush.

[23.] We have thus presented the reasons of Prof. Bush, for the rejection of the doctrine of the advent. We have examined his objections in the light of the Scriptures; and we are unable to discover in them any valid reasons for his conclusions. We must consequently still continue to believe the Word of God as he has given it to us, believing what God by all his prophets has spoken, until the event shall decide the nature of this momentous question.

We will only add that the reasons why we who are looking for the Lord are shut out the pale of Christendom have not yet been given.

Extract of a Letter from bro. A. Clapp.

DEAR BROTHER BLISS:—The subject of Christ's speedy coming continues to be interesting to me. It fills my soul with rapture, while I anticipate the joys that await the righteous, which they will receive when he comes. Jesus in all his glory, with all his redeemed Israel that have been washed by his own blood, and gathered from every nation, kindred, tongue and people under the whole heaven, will then be in the New Jerusalem, on the New Earth, to go no more out forever. Then we shall behold him face to face, and be with him. Bless God for the promise that was given to Abraham, Isaac, and Jacob, and to their seed. Thank God that the apostle told us that they died without receiving the promise, but died in the faith of receiving it at the resurrection, in the New Earth restored to its Eden state. If we are the children of God, we shall see them there; we shall see our righteous parents, brothers, sisters, and children there, and have eternal life.

"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves; lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof." It is said that twenty-five young men of this city, have fitted up a spacious hall for a nine-pin alley, for amusement and pleasure; and fourteen of them are professors of religion, members of the churches in this city!

Hartford, Feb. 12th, 1844.

A brother who has not yet embraced the doctrine of the Advent, exhibits much candor in the following remarks.

I have never, as yet, become a confirmed believer in the doctrine or theory, that the "cleansing of the sanctuary," means the "end of all things at hand," and "at hand," means this year. But still I feel a deep solicitude for a knowledge of the truth as it is in Jesus; and am not able, through all the arguments brought against the doctrine by opponents, and by proofs adduced from the Scriptures, to say or attempt to prove, that your expositions of the visions of prophecy are incorrect. Therefore I am determined to explore the sacred ocean of divine testimony, and follow every stream that emanates or flows from it, in search of that invaluable pearl, until I am better satisfied. And as the promised "Advent Herald," assuming a significant title, may be such a presagement to the world now, as "His Star" was to the shepherds in the east, I trust it will manifest a bold and harmless spirit, in its proclamations to the world. I will carefully search that stream also, if you will direct its course this way; and if I should not get more confirmed by its testimony, it will prove to be the water of life to the eyes and longing soul of my advent wife.

ENGLAND. Bro. Robert Winter writes, under date of Nov. 30th. He says, "we had a camp meeting last week in the county of Norfolk, and thousands of people were present on the occasion. We meet with great opposition; the mob broke in upon us, and threw fire works among the people to break up the meeting; but we were protected without receiving much harm. We are doing all we can to scatter abroad light and truth, as far as practicable; and we shall not be driven from the field by the breath of mortal man. I am fully persuaded that the cause we advocate is the cause of God; and that men nor devils can overthrow it. It is the privilege of all Christians to understand it; and of all ministers to preach it; although all who do, must encounter great opposition, both from the church and world. I believe those who oppose this doctrine are fighting against God; destroying themselves; denying the Holy Spirit; rocking churches to sleep, and causing thousands to believe a lie, and be damned. There is great happiness experienced in receiving this doctrine, and powerful effects result from the preaching of it. Let those who will, see if these things are not so. The Lord will soon finish the controversy of Zion.

I feel it my duty to cry aloud and spare not; to lift up my voice like a trumpet, and do what I can to show the church and the world, the awful condition they are in, and what they must do to escape the damnation of hell. O that more of Zion's watchmen would arouse from their slumbers, and do their duty in the fear of God, lest those who perish be required at their hands. Awful will be their condition if found asleep, or crying peace and safety when the Lord shall come. I have no time to spend in idleness while so many are sleeping on the borders of damnation. My duty is made plain, and my work is before me; and I must do it or perish. The harvest truly is great but the laborers are few. There are men enough in the field, but they had rather reign than have Christ come and reign. They care more for the fleece than for the flock; are dumb dogs which cannot bark; and greedy dogs which can never have enough: looking every one for his gain from his quarter.

Notwithstanding the thousands of ministers which are asleep over the truths of the Bible, yet the Lord is raising several good, holy, and useful brethren, to give the midnight cry in many different and distant places; so that the cry has been heard and great revivals have followed.

This week Bro. Burgess and myself have been laboring in Lynn, Norfolk county; and the Lord was present to own and bless his truth. Sinners were converted, and backsliders reclaimed and made alive to God. The Lord has greatly blessed our labors in this town. Here are now many precious souls looking for that blessed hope and glorious appearing of the great God, and our Savior Jesus Christ. Many of our friends now see that the hand of God is with us, and crowds come flocking to hear.

EXTRACT FROM THE PREFACE OF HABERSHON'S HISTORICAL EXPOSITION OF THE APOCALYPSE—AN ENGLISH WORK.

There appears little doubt but that events will soon transpire, which shall have the effect of imperiously and most solemnly turning the attention of all who have any respect for what God says, to more earnest inquiries on this subject, and to a deeper sense of its overwhelming and practical value. And how much better will it be, how much more reasonable it is, in our anticipations of the future, to bend the mind to this only true light "shining in a dark place," than, as we are all but too willing and ready to do, trust to our own fancies or wishes, and to say, "Peace, peace, when there is no peace." We are all of us naturally backward in believing that our own fond schemes, with regard to worldly or family affairs, or even with regard to our expectations in reference to the church, are to be broken in upon and frustrated. Nevertheless, we may be assured that such will be the case; and that few of us are at all aware, as it respects these things, of the precipice on which we stand. Who in the antediluvian world believed Noah, when he announced the flood? The inhabitants of Sodom and Gomorrah looked upon Lot as one that mocked; and none of the Jews, in the time of our Lord, believed Him when he announced the speedy destruction of their devoted city.

It is the same voice that now speaks! And "God is not a man that He should lie; nor the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken; and shall He not make it good?" Therefore it is well to attend to the admonition, "Despise not prophesyings." There can be no hesitation in saying, looking at the church in all its denominations, that they are yet, if not despised, neglected: so much so, that to many they are almost a prohibited subject.

In addition to the arguments which are generally brought forward to prove that such conduct is both hurtful and anti-scriptural, there is one other consideration which appears to my mind most strongly to show the special value of both the prophecies of Daniel and St. John in the sight of God, and, by consequence, the greater sin of those who neglect them. This is, that both these eminent prophets are declared to be the peculiar favorites of heaven; for of the former it is said, "O man, greatly beloved;" and of the latter, that he leaned on Jesus' breast, and received other marks of affectionate regard. The very circumstance therefore of such being chosen to have these great prophecies and revelations given to them, appears to be for the purpose of conferring the greatest of all honors upon them; and in that proportion to express their vast and unutterable importance; and in that proportion likewise to impress upon us, instead of neglecting them, how very greatly we ought to prize and study them.

Well therefore may it be said in reference to the Apocalypse, as a motto to the whole book, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand."

OPINION OF MR. FLETCHER IN 1755.

He says:—"If we are mistaken in forming conjectures—the phenomena we hear of every where, are but common providences—if these things happen not to us, but to our children, (as they most certainly will, before the third generation is swept away) it is not our business to prepare ourselves for them, to meditate on them, and to warn as many people as we can prudently, lest their blood should be required at our hands, were they to fall because of a surprise. Let us pray to God more frequently, that for the elect's sake he would still more shorten the days of the tribulation, and add daily to the true church such as will be saved. But let us not forget to rejoice with Abraham, in seeing by faith the glorious day of our Lord, and to hasten, by our fervent prayers, that glorious kingdom, those happy days, when narrow shall be the way of destruction, when saints raised from the dead shall converse with living saints, and the world of spirits be manifested, in a great measure, to the material world; in a word, when Jesus will be all in all."

"What a glorious prospect is this! let us often think of these words of our Lord, 'Behold, I come quickly, blessed is he that mindeth the sayings of this prophecy. Let us join the spirit and the bride, who say, Come! O let him that heareth say, Come; and let him that is athirst come; for he that testifieth these things says, Surely I come quickly. Amen! even so come Lord Jesus.'"

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MARCH 13, 1844.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfillment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

The Advent, the next Prophetic Event.

I.—THIS IS SHOWN FROM THE FULFILLMENT OF THE PROPHECIES.

"They are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall," 1 Cor. x. 11, 12.

1. History informs us that Babylon, Media-Persia, Grecia, and Rome, the four universal empires, symbolized by the gold, silver, iron and brass of Nebuchadnezzar's image, (Dan. ii.) have successively arisen as predicted; so that we are now at the very toes of the image, which symbolize the divided state of the Roman empire, in the days of which, the God of heaven will set up a kingdom, symbolized by the stone smiting the image on its feet and dashing it to pieces, and which will destroy all these kingdoms and stand forever.

2. History not only shows a fulfillment of the predictions of these great kingdoms, which are also symbolized in the 7th of Daniel by four beasts, a lion, bear, leopard and nondescript beast; but also the fulfillment of the more minute predictions in that chapter respecting them—the division of the Grecian empire into four kingdoms, and the division of the Roman into ten, with the coming up of the Papal horn among the ten, which subdued three of them, and has continued its time; so that we only wait for the judgment to sit, when these kingdoms will be given to the burning flame, and the saints of the Most High will take the kingdom, to possess the kingdom for ever: even forever and ever.

3. History shows the fulfillment of the same events predicted in the 8th of Daniel; so that we are only waiting for the exceeding great horn to be broken without hand at the end of the 2300 days.

4. History shows a fulfillment of all the events

to precede the judgment, predicted in the 11th and 12th of Daniel; so that we only look for the standing up of Michael, the time of trouble, the resurrection of the dead, and the glory which is to follow.

5. History shows the fulfillment of all the events predicted in the 24th of Matt., to precede the sign of the Son of man in heaven; so that we only wait for Christ to come, as the lightning shining from the east, even unto the west.

6. History shows the fulfillment of the events predicted by St. Paul in 2 Thess. ii., to transpire before that day—the falling away, and the revelation of that wicked one—so that we only wait for the Man of sin to be destroyed by the brightness of Christ's coming.

7. We find by the historical fulfillment of the events predicted in Rev. 1st, 2d, and 3d, that we are living in the Laodicean state of the church, which is to be spued out of the mouth.

8. We find by the historical fulfillment of the events predicted in Rev. 6th, that we are living under the sixth seal, at the close of which, the wicked will call upon rocks and mountains to fall upon them to hide them from the wrath of the Lamb.

9. We learn from the historical fulfillment of the events predicted in Rev. 8th, 9th, 10th and 11th, that we are at the close of the sounding of the sixth trumpet, when the seventh is to sound quickly; and when it shall sound the kingdoms of this world will become the kingdom of our Lord and of his Christ.

10. We find by the historical fulfillment of the events predicted in Rev. 12th, 13th, and 14th, that we only wait for the angels to reap the harvest of the earth, and to cast the wicked into the great winepress of the wrath of God.

11. We learn by the fulfillment of the events predicted in Rev. 16th, 17th, 18th, and 19th, that we only wait for the fall of Babylon, the gathering of the elect, and the destruction of the wicked. And,

12. We learn by the fulfillment of all the discursive prophecies, but those which have reference to the scenes of the last day, and the glory to follow, that the Advent of Christ is the next expected event.

II. THE SIGNS OF THE TIMES, ADMONISH US THAT THE LORD IS AT THE VERY DOORS.

"But can ye not discern the signs of the times?" Math. xvi. 3.

1. The gospel of the kingdom is now being preached in all the world; which was to be a witness to all nations that the end should then be—see Math. xxiv. 14.

2. Many are running to and fro, and knowledge respecting the end is being increased, as was predicted it should be at the end, Dan. xii. 4.

3. The increase of riches, and heaping up treasures together, which was to be done "for the last days,"—James v. 1—3.

4. The unwillingness to hear sound doctrine, and the substitution of fables, 2 Tim. iv. 1—4.

5. The multiplicity of scoffers, who walk after their own lusts, and say where is the promise of his coming, 2 Peter, iii. 3, 4.

6. The perilous times spoken of in 2 Tim. iii. 1—7.

7. The departing from the faith, predicted by Paul, 1 Tim. iv. 1—3.

8. The multiplicity of false teachers who make merchandise of the gospel, 2 Pet. ii. 1—3.

9. The abundance of mockers who walk after their own ungodly lusts, Jude iv. 19.

10. The universal cry of peace and safety, 1 Thess. v. 2, 3.

11. The prevalence of wickedness, so that it is

indeed as it was in Sodom and before the flood, Luke xvii. 26—29.

12. The absence of faith that Christ will ever make his personal appearance, Luke xviii. 8.

13. The wonders seen by this generation in the heavens and in the earth, blood and fire, and pillars of smoke, Joel ii. 30.

14. The darkening of the sun, May 19th, 1780, and of the moon the night following, Math. xxiv. 29: Rev. vi. 12.

15. The falling of the stars, Nov. 13th, 1833, as a fig-tree casteth its untimely figs, when shaken of a mighty wind, Math. xxiv. 29: Rev. vi. 13.

III. THE TERMINATION OF THE PROPHETIC PERIODS, ALSO ADMONISH THAT THE COMING OF CHRIST IS THE NEXT EXPECTED EVENT.

"Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time?" Luke xii. 56.

1. According to the most authentic chronologies, the 6000 years from creation, according to the Hebrew text, terminate about 1843.

2. The seven times, or 2520 years, of Levit. xxvi., beginning with the reign of the Gentiles over the Jews, B. C. 687, terminate about 1843.

3. The Great Jubilee, or 2450 years, commencing with the desolation of the land of Judea, B. C., 607, terminate about 1842.

4. The 2300 days of Daniel viii., beginning with the 70 weeks of Daniel ix., at the going forth of the decree, Ezra vii., B. C. 457, terminate about 1843.

5. The 1335 days of Daniel xii., beginning with the taking away of the Pagan daily sacrifice, in A. D. 508, also terminate about A. D. 1843.

We must, therefore, if we read the Bible aright, be near the termination of all the prophetic periods.

This combination of evidence—the fulfillment of the prophecies, the signs of the times, and the prophetic periods—admonish us that the end of all things is at hand. Let us therefore be sober and watch unto prayer.

CORRESPONDENCE.

We have received a communication from brother Francis Whitton, in relation to a statement in the *Christian Herald*, No. 42, Vol. 9, by Moses Howe, that the vestry of the second Christian house, in New Bedford, was granted to the Adventists, to hold meetings in once a week, and that the church passed a unanimous vote that the Adventists had the right to express their views freely upon any religious question in all their meetings; but not being satisfied with this, they withdrew and established meetings of their own. Brother Whitton gives as the facts in the case, that the church were holding two meetings in a week, and that at his request it was voted by the church unanimously, that there might be another meeting each week, called a Second Advent meeting. Soon after those meetings commenced, they were informed that it would be proper for them to pay \$1 per week for the use of the house in addition to their share of the expenses of the church. To this the brethren agreed. The other members of the church then began to consider the Advent meetings as separate from the church; and the advent brethren also, who were obliged to hire the house, for that cause considered them so. Soon the introduction of it into the church meetings was objected to. Upon this the brethren held their meetings in private houses, which so affected the congregations of the church meetings, that the vote referred to, giving them freedom, was passed by the church. These meetings however being commenced, were continued. For this they were summoned before the church, and the result was a disconnection from that body.

He adds. We have a band of brethren and sisters here, who are bound together by that love which death cannot separate.

Logic.—The species of *logic* which is unusually put forth to disprove the nearness of the Advent, is sad evidence, that however the heart may be affected, the head has very little to do with such reasonings. There is so little of "Scripture or reason" in the defence of the Anti-Adventists, that it is seldom we find an argument to comment upon. We have however found the following; and on which its author is doubtless willing to rest, or he would not have presented it.

"This business of finding out *when* the world is coming to an end, is likely to prove an unprofitable one. People would be much better employed in mending their own ways, and doing good to others, than by striving to find out the precise *time* of an event which, it is plain from the contradictory conclusions at which men have arrived, God has nowhere revealed in the Bible."—*Chris. Sec.*

Now if this argument is a good one, it follows that no truth can be revealed in the Bible, respecting which men entertain contradictory opinions. As there are no truths but what are thus contradicted, it would follow from the reasoning of this editor, that the Bible is a fable. Why will men advance arguments contrary to "Scripture and reason," which a moment's reflection would show to be fallacious?

NOTICE.—Friends in the vicinity of Portsmouth, N. H., who may wish for publications, may find them at the store of Daniel Andrews, corner of Congress and Vaughn streets, Portsmouth.

Extract from a Letter.

About fourteen months since, a friend put in my hand the "Signs of the Times." This I read with a careful and prayerful attention, and I learned from God's word, that this world's history is portrayed in that sacred volume, and that as certain as God sits upon his throne in heaven, when those 2300 years expire, a voice out of the temple in heaven will be heard saying, It is done; the mystery of God is finished. In that hour, all earthly monarchs will lose their crowns; their thrones will be cast down, at the majestic appearance of him whose everlasting kingdom is to be set up. The gold, the silver, the brass, the iron and clay will melt away like wax before the sun. Oh happy hour! then will be heard the universal shout! the voice of the archangel, and the trump of God. Then will the parting cloud reveal to us our friend, our elder brother, our captain, our spiritual Joshua, our prophet, priest and King, coming with all the pomp and majesty of a God, with a retinue of angels, in flaming fire, speaking with a voice that will be as a voice of many thunders, as the voice of many waters; a voice that the dead will hear and obey, and who will come forth. He will come and not keep silence; a fire shall devour before him, and it shall be very tempestuous around about him. Oh! Behold him coming, not as a babe in Bethlehem, not as a man of sorrows, not as a condemned criminal at Pilot's bar, not as one sold for 30 pieces of silver, the price of a pagan slave, or as one rendered below Barabbas, a seditious murderer; No, but as one before whom every knee shall bow, and every tongue confess him to be Christ to the glory of God the Father. Oh! joyful hour in which this mortal body is to be changed, and in a moment, in the twinkling of an eye, fashioned like unto the glorified body of him who is the brightness of the Father's glory, and the express image of his person.

J. RICKETTS.

Webster, Ms. Feb. 25th, 1844.

Letter from Michigan.

MESSES EDITORS;—In taking up your paper of Jan. 24th, my eye rested on the following passage. "Brother O. Eastman has gone to the 'GREAT WEST' to labor in the vicinity of ROCHESTER." Now although it is true that Rochester and western New York are west of Boston, and help to make up the immense regions of country this side of you, yet it sounds strangely to persons brought up in Michigan, Indiana, Illinois, Wisconsin, &c., to hear Rochester called as belonging to the GREAT WEST, and even here, people who have come from beyond Rochester, hardly dare to think they have found the west, much less the "GREAT WEST." But let

it be known to ministers of the gospel who are desirous of sounding the Midnight Cry in the "Great West," that there are villages and cities scattered over the states of Michigan, Indiana, Illinois a greater part of Ohio also, Iowa and Wisconsin Territories; where the people are willing to hear, and to whom great good might be done, were some of those able, talented and efficient ministers in the east to come among them. I know the time is short, and perhaps too short for any one to come to these regions; but I would suggest that these more peculiar western states have been peopled within a few years by what may be called the cream of the whole world, in respect of enterprise, intelligence, and what the world calls worth; that as a consequence, we have represented all the classes of society to be met with else where, though in a far less organized state; and that a man, to attract much attention, must be one who can acquit himself handsomely in the East, or who has a name there, and that these states have not to any extent been visited by ministers who believe, look for, and love the coming of our Lord. An uneducated man may attract some attention in the back and smaller places, but there are numerous places, where by such little, can be affected. While feeling this to be the case, and reading of the numbers of ministers and lecturers who are striving to affect something in those eastern cities, to whom the Midnight Cry has been proclaimed, until they have become perfectly case hardened, I am led constantly to enquire, why do not the ministers with you come West? To be sure last spring, brother Fitch preached in Detroit; and four and a half years ago brother Miller travelled in this state; but except these there have been very few persons who have lectured in this state, who have possessed sufficient note to call out many of the people in the large places.

Were such individuals to come, in many of the large places, they could have crowded houses, and in many instances they might, I think, get access to the churches, when a small man cannot.

Would it not then be better if the ministers who lecture to those who have heard before, or in places where the people are too aristocratic to come out at all, should visit these western cities, and make it a point to hold protracted meetings in cases where it is practicable. As for myself I am but one individual, and I suppose the only individual in this whole state, who make it a whole and constant business to sound the Midnight Cry. Brethren Poor and Sargent crossed into Canada yesterday; they have been travelling in this state for the last six weeks, lecturing and scattering publications. I have been lecturing in the country and vicinity for the last 2 months, as I can get opportunity. Many have heard me joyfully, but "the wicked mock." I frequently have crowded houses.

There are many in these regions who are looking for the glorious appearing of our Lord, and who, I trust, also love the appearing, who, though they cannot be brought to exercise faith in the doctrine of the coming of Christ this year, yet are very friendly, and are willing to take sides against the scoffings of the wicked; and there are a few generally where I go, who seem to believe with their whole hearts that Christ will come this year. For my own part I think it cannot but be so; and I say, even so, come Lord Jesus, come quickly.

Michigan, Feb. 3d, 1844. HENRY HUDSON.

Letter from Brother J. Lenfest.

DEAR BROTHER HIMES:—I know of no reason why we should give up our hope, even supposing the time had run out, and we were really living in 1844, Jewish time. When coming in from sea, we often run out our reckoning some days before we make the land; but I never knew a ship's crew to jump over board, because they did not make the land just as soon as they expected to; neither did I ever know a ship's crew to put about and return to the port from whence they came; but they always keep on until they make the land. This is just what we must do: continue to look for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ. The nearer a ship gets to the land, the more danger there is. When a ship is out at sea, thousands of miles from land, they are in comparative safety; and the crew often times may be seen laying about deck, fast asleep in their night watch; and even the officers sometimes indulge, although it is against the rules of the ship. But when she draws near the coast, every man is required to be on the alert; every duty must be attended to with faithfulness and fidelity; and the few days before making the land, are not unfrequently days of anx-

ity and fatigue; and sometimes the crew are almost worn out with continued watching and labor. But by and by they gain the harbor; the ship is safely moored, and the weary crew are reposing safely in the bosom of their dear friends, and all their toils and hardships are forgotten. So it is with us; for some years past the churches have been sleeping; but now the word is given that we are rapidly approaching the heavenly coast, and every child of God is called upon to practice in his service. This is no time to sleep. Let not any one suppose that the victory is gained until we see our blessed Lord and Master coming in the clouds of heaven. There are rocks and shoals to the very gate of heaven, and the nearer we are to the heavenly port the more active and vigilant we should be, lest after all our labor, we make shipwreck of our faith, and at last lose ourselves. There are some who complain that they do not make any head way in the good way; they seem too at the same time to associate with those that are filled with the spirit, and the sweet heavenly breeze is blowing around them, and the sails of their vessel are filled with the breeze; and yet they scarcely move. Now I will tell you what I think is the trouble; here is a ship bound across the Atlantic: her sails are all loosed; a smart breeze is filling them; the crew are all aboard, and the sails trimmed; but still she does not move. They look aloft and all around, and wonder what is the reason she does not move. You look astern, and there is the cause; they have a strong cable made fast to the wharf; and in order for the ship to go, this must be cleared. Well, some of them try to cast it off, but in vain; the rope has become entangled and all that they can do is to cut it. They do this, and the ship bears away on her course. This is the case with some of those that complain they do not get along in the good way so well as they desire. They have started, and are determined to go to heaven; the sails of their vessel are filled; and they wonder that they do not move. But perhaps if they would look closely at their hearts, they would find there is some cord that binds them down to earth. Now it makes but very little difference what this cord is made fast to, if it holds them. But we must forsake every thing that serves to take our affections from God and heavenly things. May God help us to cut the last cord that binds us unduly here to earth.

The time has arrived when those that live religion, must make a sacrifice of every thing to God. This is no time to fold our arms in sleep; if we do, we shall, like Bunyan's pilgrim, sleep the sleep of death. Our motto should be, eternal life! eternal life!! Neither is it a time to hold on to our money; if ever there was a time when Christians should be active, it is now. Standing as we do upon the last crumbling inch of time, and millions around us going on to destruction as fast as the wheels of time can carry them, shall we look on unconcerned? Shall we hold on to our money with an iron grasp when there is so much that we can do? Shall we not rather take some of this money and scatter light and truth throughout the length and breadth of the land; and make an mighty effort to wake the sleeping virgins? The Lord is coming to reckon with his servants! Oh let us so live that when he comes, we may hear the welcome applaudit, well done good and faithful servant, enter thou into the joy of thy Lord. Yours in hope.

JAMES LENFEST.

"The Dark Day."

DEAR BROTHER BLISS:—I have been thinking of the strait to which the opposers of our blessed hope are driven, in order to evade the evidence of a coming Judgment; and the more I think upon it, the more grateful I trust I feel to God that I am not one of their number. If I err, let me err in receiving and proclaiming the Word of God as I find it, instead of being exposed to the dangers of the dark vale of mysticism. They believe, (being compelled so to do, in order to support their position,) that "for ever, even forever and ever," denotes only 1000 years, or, at the longest, (in order to ease their conscience a little,) 360,000: and, that the angel that stands upon the sea and upon the earth, with hand lifted up to heaven, who swears by Him that liveth forever and ever, that there shall be time no longer, and, that "the mystery of God is finished," and, that then, at the sounding of the "seventh trumpet," (and consequently "the last," and if "the last," then, as Paul says, "the dead will be raised, and we shall be changed,") "the kingdoms of this world will become the kingdoms of our Lord, and of his Christ, and he will reign forever and ever; and the four and twenty elders will give him thanks that the nations

are angry, and his wrath is come, and the time of the dead, that they should be judged, and that he should give reward unto his servants, and destroy them which destroy the earth;" they believe, I say, that all this, and many more equally strong expressions denote, only the beginning of their temporal Millennium, or as Daniel terms it, "forever and ever." Thus, whilst "swallowing a camel," they will "strain at a gnat," and tell you that the year, and nothing about the time will be known, "because of that day and hour knoweth no man;" forgetting what they read, (if read it they did, instead of receiving it by tradition in their utter neglect and contempt towards this doctrine,) before they came to this, that we are there exhorted, if not commanded, to KNOW that one generation from the first sign, the darkness of the sun, will not pass away till Christ will be seen coming in the clouds of heaven with his holy angels, and a great sound of a TRUMPET, (John's "seventh," and Paul's "last one," I reckon,) to gather together his elect from the four winds, from one end of heaven to the other; and, they were to "KNOW" it too, as sure as we do that "summer is nigh, when we see the fig tree put forth its leaves."

But to be brief;—I have before me a manuscript. Sermon by the Rev. Elam Potter, M. A., upon the "Dark Day of May 19th, 1780," delivered upon the 28th of the same month, before the first society in Enfield, Con.—Text, Math. xxiv. 29, 30.

After mentioning some of the signs that preceded the destruction of Jerusalem, and stating that he considered that as a type of the end of the world, he mentions some of those that refer to the end of the world, and speaks of the "darkening of the sun," as follows:—

But especially, I mention that wonderful darkness on the 19th of May, inst. Then, as in our text, "the sun was darkened;"—such a darkness, as probable was never known before, since the crucifixion of our Lord. People left their work in the house, and in the field. Travellers stopped; schools broke up at 11 o'clock; people lit up candles at noonday, and the fire shone as in the night. Some people, I have been told, were in a sort of dismay, and thought whether the day of Judgment was not drawing on."

A great part of the following night also, was singularly dark. "The Moon," though in the full, "gave no light," as in our text."

"Perhaps some, by assigning a natural cause of this, ascribing it to the thick vapor in the air, will endeavor to evade the force of its being a sign, but, the same objection will lie against earthquakes being signs, which our Lord expressly mentions as such. For my part, I really consider the darkness as one of the prodiges foretold in the text; designed for our admonition, and warning," &c. &c. Yours in the blessed hope.

W. BARBER.

S. Hadley Canal, Mass. Jan. 26th, 1844.

Southwestern and Western Virginia.

DEAR BROTHER BLISS:—I have been preaching to crowded houses at Winchester and at Woodstock. Here I commenced in the Court House. There was at first a most bitter opposition; but God opened the hearts of some of the most influential of this place, who procured me two churches; so they heard the cry, then I came to New Market, where the house was crowded. Next I went to Harrisonburg, where the Court House, churches, and all the public places were locked, bolted and barred, but I gave a short lecture in the tavern at night by wick light. This broke into some of their chaotic hearts who succeeded in getting me a place to speak the next night, to a crowded house. We must attribute the deadly opposition manifested to the Second Advent cause, mainly to the clerical and editorial scoffing; but I find after the truth has been presented, and discriminating persons hear, there is great reverse in the favor of truth. O how prominent is that one feature among the black catalogue in 2d Tim. 3d. chapter and middle of the 3d verse, *false accusers*. My prayer is, the Lord have mercy on the Watchmen, and those seemingly very pious editors who have taken away the key of knowledge, Luke xi. 52. I am now preaching to crowded houses in this place; great and serious interest is manifested. The peace and safety criers have not commenced their soothing strains, 1st, Thess. v. 3. O what a contrast between God's servants and them, compare Joel 2d. chapter, first verse. The large Court House is a perfect jam. I have circulated some hundreds of publications all along the valley for nearly two hundred miles in every village, to travellers and many families. Yours in the hope of soon seeing the King.

S. S. BREWER.

Staunton, Va. Month. Adan. 24th, 1843.

"Offend not in Word."—James iii. 2.

We make the following extracts from a lengthy communication, which are worthy the consideration of all who "are looking for their Lord."

We shall all stand before the judgment seat of Christ. Let us not, therefore, judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way. "With what judgment ye judge ye shall be judged." Your course is plain. It is this, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in piety." Let us always fear to "speak grievous things contemptuously against the righteous." "What hast thou to do with another man's servant—to his own master he standeth or falleth." Let no communication proceed but that which is good to the use of edifying, that it may minister grace unto the hearers. Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Foolish talking, [and] jesting are not convenient.

What heart was ever softened by a sarcasm? What soul was ever brought to submit to Jesus Christ by words of levity? Not one will trace his convictions to such a cause. All are hardened by it. But some might say, "You must reply—you must repel attacks—and convince gainsayers." Yet show I unto you a more excellent way, "Resist not evil, but overcome evil with good." Refer your controversy to the blessed Savior, Ps. xlii. 1; xxxi. 1, and 1 Samuel xxiv. 15. Never wish to retaliate? It is the spirit of man's fallen nature. Here is a specimen. Lord wilt thou that we command fire to come down from heaven and consume. He turned, and rebuked, and said, ye know not what manner of spirit ye are of. My brother, take no heed to all words that are spoken.

The spirit of this world is, "I will give my adversary a good sharp thrust." To this, inspiration answers, Be not conformed to this world. Its very friendship is enmity to God. Charity suffereth long and is kind. Charity envieth not—vaunteth not—is not puffed up—doth not behave itself unseemly—is not easily provoked—rejoiceth not in iniquity—but rejoiceth in the truth—beareth all things—hopeth all things, endureth all things—never faileth. What a treasure-house is this charity. I wish our hearts were full of it. Leave even slightly evil, or doubtful words to the children of this world. Presumptuous are they—self-willed; they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusations against them before the Lord. Let your heart, full of tenderness, respond to them, while they speak evil of the things that they understand not. We have no permission to use a word even slightly injurious. Michael the archangel, when contending with the devil, durst not bring against him a railing accusation, but said—The Lord rebuke thee. God holds out the "sun." In his flood of light we will know more clearly, than you imagine, how the matter is between yours and the other camp. Let your "shield" ward off their bitter words. The "reward" is sure if you keep the word of his patience. Now, my brother, this world abounds with rancour. Let us have none of it. Noah was singular. He stood alone. O that we could sufficiently imitate his example. Censure as little as possible. Condemn none. Remember Him who said, Vengeance is mine, I will repay, saith the Lord. Let your conversation be with grace, seasoned with salt. Let your conversation be yea, yea, nay, nay, for whatsoever is more than these cometh of evil. Utter the soft answer that turneth away wrath. We must account, not only for every pernicious word, but even for every idle, unkind or useless word.

If your opponents place themselves in an awkward attitude, by their injudicious attacks, then make a self-denying use of their imprudent positions. What relationship have we to their course? For we dare not make ourselves of the number, or compare ourselves with some that commend themselves. Let your decision be not to answer again most of their attacks. For if you should, then you would be diverted from your appropriate work, by turning aside to vain jangling. Take one glorious rule. Being persecuted, we suffer it. Being reviled, we bless. Being defamed, we entreat. Salute no man by the way—still less jangle—when your proper business is, to proclaim—Behold the bridegroom cometh. Christ's example divinely

shines. Let it be sought—contemplated—transferred to your heart—and infix in your soul. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. Likewise, the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient. All may suffer from unrighteous allegations. Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator. The Lord knoweth how to deliver the godly out of temptation. Endure chastening submissively, meekly, sweetly. You have no more right to murmur against the rod—than against him that appointed it. He says, as many as I love, I rebuke and chasten. If you are reproached, take it patiently. If you answer again, and scourge the opponent, then you take the decision out of the hand of God. Then you sit in judgment on the case. Remember that all judgment is committed to the coming King. To the pure and spiritual, all things shall work together for good. Meddle as little as possible with the distorted pratings of the enemies of truth. They may try to make merry—with their groundless accusations, sporting themselves with their own deceivings; but their feet will slide in due time. Never stoop to throw back their idle charges. For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ. Let him find our hearts full of the meekness of his wisdom. If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. If ye forgive men their trespasses, your heavenly Father will also forgive you. All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Love your enemies—bless them that curse you—do good to them that hate you—and pray for them which despitefully use you, and persecute you. Give every one his portion of meat in due season. While you pray, Give us our daily bread, remember who said, the bread of God is he which cometh down from heaven, and giveth life. Evermore give us this bread. Blessed is that servant, whom his lord, when he cometh, shall find so doing.

SOCRATES V. WILLIAMSON.

Geneseo, N. Y. Feb. 24th, 1844.

Letter from Bro. Darius Sessions.

DEAR BRO. HIMES:—The seed sown in this place by you and brother Litch two years since, was not in vain. Although some seed fell by the way side, and some among thorns; yet we have reason to bless God that some fell on good ground, which has brought forth fruit to the glory of God. There are a goodly number in this vicinity, who are strong in the faith, looking for the coming of the Lord. We meet by ourselves, having had to separate from the church, in order to enjoy our faith, in looking for and speaking of the glorious appearing of the great God and our Savior Jesus Christ; but the Lord has been with us and blessed us. Our meetings are well sustained, and we have the unity of the spirit in the bonds of peace. There are more Advent believers in this vicinity, than there was one year since; and the cause is on higher ground. We are determined to wait for, and look for the coming of the Lord, until he shall appear. We are blest by the labors of Dr. Huntington, of Brooklyn, who is an able expounder of the word of God, and a theologian: and we hope to be able to sustain our meetings, until the Lord shall appear. We have no thoughts of turning back, or giving up our faith. We feel that we are established on God's everlasting truth, which will stand when the earth shall melt with fervent heat, and the works that are therein shall be burned up. We regard the fundamental principles of the Advent faith to be too firmly established, ever to be overthrown: they stand like a rock in the waves of the ocean, which defies the surging billows. We defy the opponents of this doctrine to overthrow it; it is so clearly written in the word of God, that the opposers are obliged to acknowledge that there is a strong ground for our faith. Many no doubt think we shall soon give up our faith, and go back to the churches from which we have separated; but such I apprehend will be disappointed. We have no more thought of turning back, than Lot would have had of returning to Sodom, had its fate been spared a short period. The Lord deliver us from a cold, lukewarm, and infidel church. May the Lord sustain you, in your noble efforts to sustain this glorious cause till He shall come, whose right the kingdom is, and the Lord shall give it him, is the prayer of your friend,

DARIUS SESSIONS.

Pomfret, Ct., Feb. 21st, 1844.

THE GOD OF ABRAHAM.

J. C. STODDARD.

1. The God of Abraham praise, Who reigns enthroned a - bove; An - cient of ev - er - lasting days, And God of love; Je - hovah, Great I Am! By earth and heav'n con - fess'd;

2. The God of Abraham praise, At whose supreme command From earth I rise—and seek the joys At his right hand: I all on earth for - sake, Its wisdom, fame, and power,

3. The God of Abraham praise, Whose all - suf - ficient grace Shall guide me all my happy days, In all his ways; He calls a worm his friend, He calls himself my God!

4. I bow and bless the sa - cred name, For - ev - er bless'd.

And him my on - ly por - tion make, My shield and tower.

And he shall save me to the end, Thro' Je - sus' blood.

He by Himself hath sworn,
I on his oath depend,
I shall on eagles' wings upborne
To Heaven ascend:
I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
Forevermore.

SECOND PART.

Though nature's strength decay,
And earth and hell withstand,
To Canaan's bounds I urge my way,
At his command:
The watery deep I pass,
With Jesus in my view;
And thro' the howling wilderness,
My way pursue.

6. The goodly land I see,
With peace and plenty bless'd!
A land of sacred liberty,
And endless rest;
There milk and honey flow,
And oil and wine abound;
And trees of life forever grow,
With mercy crowned.

7. There dwells the Lord our King,
The Lord our righteousness,
Triumphant o'er the world and sin,
The Prince of Peace,
On Zion's sacred height
His kingdom still maintains;
And glorious, with his saints in light
Forever reigns.

8. He keeps his own secure,
He guards them by his side,
Arrays in garments white and pure,
His spotless bride;
With streams of sacred bliss,
With groves of living joys,
With all the fruits of paradise,
He still supplies.

9. Before the Holy One,
They all exulting stand,
And tell the wonders he hath done,
Through all their land.
The listening spheres attend,
And swell the growing fame,
And sing in songs which never end
The wondrous Name.

Belshazzar's Feast.

God had set the time. Jer. xxiv. 12 It had been the theme of much prophecy. The learned of Babylon were not ignorant of this prophecy. They feared the God of Israel. They knew that he had accomplished wonders for his people. Babylon was made secure by three walls. The outer one 360 feet high and 80 feet through. The river Euphrates passed through this great metropolis of the world; and they had arched the wall over it. Why so much caution? such high and strong walls? They had conquered the nations and carried their gods away captive to their temple in Babylon. They feared Israel's God. Though they had carried away the vessels of his temple at Jerusalem, and reduced his people to bondage, they had not carried him away. The seventy years were nearly up. They had made great calculations on a feast if Babylon passed this prophecy; for then they would have nothing to fear. But Cyrus had heard of the design of this feast; and he laid his plan to enter in the midst of the confusion it occasioned, and subdue Babylon. He cuts a new channel, to turn the water-course of the river another way, that he might enter with his army under the arch, in the bed of the river. On the last day of the seventy years—the sun had set, and all was safe. “Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand.” Dan. v. 1. The common people followed the example. Their fear was over; and the guard laid down their watch, and joined in the general feast. It was a festive night. They felt that the word which had gone forth from Israel's God had failed. That night Cyrus, the nephew and general of Darius, let the water from the river into the channel, and entered the city with his army under the wall. Instead of finding a strong guard to contend with, he found the people wrapped in one scene of revelry and drunkenness, paying their devotions to their idol gods.

What is now passing in the palace of the proud monarch of Babylon?

The mighty golden palace is lighted with unusual splendor, where the host of the high ones are assembled. What thoughts of future greatness are now passing in the minds of the lords and nobles; while their proud monarch, whose grand-father had reduced Israel to slaves, to show his contempt of their God, orders the vessels once consecrated to the service of Jehovah, in the holy temple at Jerusalem, that they may together profane them, in drinking to the honor of their gods, and triumph in their uncircumcised hearts over the God of Israel. Exultingly they exclaim! What power shall harm us? None dares dispute the mandate of thy will, O Belshazzar. Thy reign shall be a triumphant and glorious one. The nations shall obey thy command, and pay homage at thy feet. Thy name shall be exalted with the holy gods. “Babylon is the glory of kingdoms.” We had none to fear but Israel's God, and his word has failed, and we have subdued his people.

Where are God's suffering people, the Hebrews, during this feast? They took no part in it. “By the river of Babylon there we sat down; yea, we wept, when we remembered Zion.” Their enemies now tauntingly inquire of the prophecy of the seventy years; demanding of them a song, in their merriment. “For they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, sing us one of the songs of Zion.” (Read 137th Psalm.) “How shall we sing the Lord's song in a strange land? . . . O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us.” The poor Hebrews are now the servants of the servants, who carry the vessels of their Lord's house from the idol temple where they had been kept sacred, that “the king and his princes, his wives and his concubines, might drink therein,” in this triumphant feast. O what a proud night for Babylon. In the height of their joy—“In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the

plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.”

Silence reigned throughout the palace. All eyes are fixed upon the wall. O what has that unearthly hand written? Consternation filled every breast. Has not Israel's God awaked to fulfill his word? None of the king's wise men are able to read the writing. But Daniel, the Hebrew captive, is sought. He comes with the dignity becoming a prophet of Israel. He disdains the king's gifts and rewards, but boldly reproves him for his sins—and reads in the hand-writing before the king and his proud assembly (now chilled and deadly pale) the king's death warrant and Babylon's doom. That night Belshazzar was slain, and proud Babylon was humbled at the feet of the prince of Media.

Reader, would you be glad to have the vision fail? Remember that those who love his appearing receive a crown of life. Are you calculated to take a part in that triumph? I know of but one sign to appear before “the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God.” That sign will not be mistaken. Matt. xxiv. 30. “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn.” Is not the last sign reserved for the hour of your triumph? When MENE will be written in the palaces of every monarch on earth. “God has numbered thy kingdom and finished it.” And will not TE-KEL be written upon thy forehead in the hour of thy triumph? “Thou art weighed in the balances and found wanting.”—But “beloved,” who love his appearing, “think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy.” That we may be partakers in that joy, is the prayer of one who is expecting him who is our Life soon to appear.

H. F. HILL.

CLOSE OF THE LECTURES AT THE NAVY YARD IN WASHINGTON. Mr. Miller closed his course of lectures at the above named place on Sabbath, P. M. Eternity alone will reveal the good accomplished; but some of its fruits are already apparent. The strong prejudice which existed against Bro. M. and his views of prophecy, have given place very generally to those of deep interest, and a fixed determination on the part of very many to search for themselves and know whether these things are so. During the week, a number of persons found peace in believing, and are now rejoicing in hope of the coming of that Savior, whom, having not seen, they love. The sound has gone out from thence to various parts of the land, and will, if time continues sufficiently long, be heard of by many who never before knew anything of the subject, but the scoffing and lying reports circulated by the public press. Several sceptics, who have rejected the Bible, have become fully convinced that it is a revelation from God, and now read its pages with delight. At the close of Bro. M's lectures, at the suggestion of the pastor of the church, Bro. Tindal, the crowded congregation, by a unanimous rise, gave expression to their thankfulness and gratitude to Bro. Miller for his course of lectures there, and of their confidence in his integrity in publishing this doctrine. *Southern Midnight Cry.*

The late Rev. Charles Buck, in his valuable Theological Dictionary, published above thirty years ago, under the article, *Mahomet* says:—"The four angels were loosed, says the prediction, verse 18th, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. This period, in the language of prophecy, makes 391 years, which being added to the year when the four angels were loosed, (prepared) will bring us down to 1844, or thereabouts, for the final destruction of the Mahometan empire."

Correspondence.

THE STATE OF THE CAUSE. From every direction we hear most cheering intelligence of the faith of the friends and progress of the cause. For the encouragement of friends abroad, we would inform them that there is a good degree of interest in this city. The Tabernacle is well filled on the sabbath, and the prayer meetings during the week are well attended.

NEW YORK CITY. We learn by the *Midnight Cry* that the interest continues, and the places of worship are fully attended. In Philadelphia the cause is also onward. And in Baltimore a good work is commenced.

HOLLISTON, MS. Bro. A. Warfield writes,—"I think the Advent cause is manifestly on the increase here. A few of the Congregational Church are giving up the doctrine of a millennium in time. Opposition is also on the increase."

TRAY, N. Y.—Bro. G. Hersey writes,—"We are now in this city, giving a course of lectures at the Ferry St. Baptist Church, in connection with Bro. G. C. Chandler, with the flattering prospect of doing much good. May God bless us. Pray for us. We have just returned from Petersburg, where quite a number were led to give their hearts to God."

NEWARK, N. J. Sister R. Cross writes,—"There is a happy band of Advent believers in this place, who are opposed by all the denominations, and many of the ministers."

TORONTO, C. W. Bro. W. Hacking writes,—"Bro. Caldwell is now in Toronto, lecturing to crowded houses, and God is manifesting his approbation by the awakening and conversion of many souls. All the large chapels have been closed against him, but God has put it into the hearts of those who love his appearing, to build a house which will contain about 1000, and it is filled to overflowing every night, with 20 or 25 forward for prayers."

CINCINNATI. We learn from the *Western Midnight Cry* that the cause, by the blessing of God, is onward in that city and vicinity.

ROCHESTER. The "Voice of Truth" reports a good state of things in that region.

MONTREAL, C. W. Bro. R. Hutchins has again returned to that field of labor.

JACKSON, MICH. Bro. J. Whitmore writes,—"We have a few in this place who are firm believers in the doctrine of the Advent; others, who are partial, and a mass of scoffers."

We need a good lecturer in this region. He would be an instrument of much good."

HAMONSPORT, N. Y. Bro. J. Lewis writes, Feb. 21,—"I live on Independent Hill, where God is pouring out his Spirit copiously, and we are at this present time rejoicing in hope, and looking for the coming of our blessed Savior. We meet on Tuesday and Friday evenings, and on Sabbath morning and evening, for Social prayer; and of a truth God is with us, and our faith is strong in the belief that the end of all things is at hand. Bro. Gillet is preaching about ten miles from here, in Avoca, and the Lord is with him, and the whole village is alarmed. Christians are praying for a deeper work of grace, and sinners are crying for mercy, the lukewarm are stirred up, and the backslidden are reclaimed." *Mid. Cry.*

RICE CREEK, MICH. Feb. 8. "The Second Advent interest is increasing in this place. Your paper has thrown much light on the subject."—*Ib.*

BELVIDERE, ILL. Bro. C. C. Jenks writes,—"There are a few here who are daily looking for a new heaven and earth, wherein dwelleth righteousness. Eld. Wm. Roberts is occasionally with us, but his health is such that he cannot labor much; yet he is strong in the faith; and could he have help, souls might be rescued, and the cause sustained." *Ib.*

SAUGERIES, N. Y. Bro. L. Seightmyer writes,—"I bless God for the benefits I have received from the perusal of those copies of the *Midnight Cry* you so kindly sent me. I hailed them as a message sent from heaven. I have perused them with intense interest, and the benefits that I have received from them I would not exchange for worlds. O how sweet the thought that Jesus is soon to appear to save those that love his appearing, and to gather together his elect from the four winds of heaven into his everlasting kingdom." *Ib.*

PATCOUGEE, L. I. Bro. E. H. Whiting writes, Feb. 20,—"We have glorious meetings in this place. Bro. Gamage, (Congregational minister) has embraced the doctrine fully, and preaches powerfully." *Ib.*

ALBANY, N. Y. G. S. Miles writes, Feb. 19,—"Elder Burnham lectured here three times yesterday, and baptized 15 happy converts in the Hudson." *Ib.*

TO CORRESPONDENT. The continuation of the article "Our Church," was received too late for this paper. It may appear in our next.

For the Advent Herald.

That thou doest, do quickly.

I have thought of the importance of those of our brethren who live in the vicinity of Rail Road depots, to go to the cars and distribute some of the little tracts to the passengers. In this manner much good may be done.

There are some brethren probably living near all our depots, if they are not able to buy and distribute, let some who have the means, send them the tracts to distribute. Let no one say, it will do no good.

Those brethren who travel should always be supplied to offer to each passenger. I have practised this manner of distributing tracts for more than a year, and I think they have never been rejected but twice—One minister and one professed infidel refused to take a tract, but the infidel afterwards requested me, and I gave it him. My manner has been, as soon as the cars start, to pass through the cars and ask each gentleman and lady if they will accept of a tract? When a way passenger gets in, I go and offer him one. Go thou and do likewise. W.

A SECOND ADVENT CONFERENCE

Will be held, if the Lord will, in Lowell, to commence on Wednesday, March 20, and continue over the Sabbath, at the house where Elder Cole preaches. We shall try to entertain all of the friends who come to assist in giving the cry, Behold the Bridegroom cometh. Brethren Himes, Jones, Churchill and Plummer are especially invited to come and preach to us on the occasion, and all others who have the salvation of perishing sinners at heart.

By request of the brethren,

OBITUARY.

Died, in Springfield, Vt., Sister SATIRA MILLER, wife of brother John Miller, Tuesday, Feb. 27, 1844, aged 50 years. Her health had been feeble through the winter. She has finally fallen asleep in Jesus. Her husband very unexpectedly found her corpse at his side in the night. My heart was truly affected while calling on Bro. Miller and his little family of five children, to see them bow around the family altar, calm and serene, patiently waiting the return of the Bridegroom, and all the saints with him. This blessed hope bears us up under every trial. Sister Miller was firm in the faith of soon seeing her blessed Lord. We sorrow not as those who have no hope. I. H. SHIPMAN.
March 4, 1844.

NEW PUBLICATION.

ORIGIN, NATURE, AND INFLUENCE OF NEOLOGY. By N. N. Whiting. This is No. 42 of the Second Advent Library, and is just published. Price, 10 cts.

This work is designed to present, in a clear and concise manner, the rise and progress, in the church, of Neology and kindred fruits of the German Schools of Theology, with their effect on the churches of our own land.

It was not until the blessed hope of the glorious appearing of the Great God and our Savior Jesus Christ was presented as an immediate event, to the professed followers of Him, who promised to come again, and was rejected by such with scorn, that it was even dreamed that the great body of the church had departed so far from the belief of our fathers, and from the "faith once delivered to the saints." But the strong Neological ground which the anti-Adventists have been obliged to assume, to ward off the doctrine of the immediate appearing of Christ, and the manner in which such views have been received, unrebuked by the great body of the church, have served to exhibit the extensive spread and deep root which the philosophy of Germany has attained among the churches of our own land.

These principles have crept in so insidiously—till now almost unnoticed—that their sudden maturity has caused a great call for information respecting their origin and progress, with the cautions of so extensive a reception of them by the church. This call has here been most successfully met; and we cheerfully recommend it to all, as a work worthy the serious perusal, not only of those who love the appearing of Christ; but also of those who have drank deeply at the poisoned fountain.

Letters received to March 9, 1844.

Daniel Snow jr by pm \$1; pm New Market N H; Ruth Cross; pm Gilford NH; R E Ladd \$2; Wm H Stat; P Bur-nap \$1; and C Burnap \$2 by pm; A N Bently, by pm \$2; pm Hillsborough NH; J Weston \$1; H Childs; N R Morse \$5, papers mailed regularly per order; Wm G Churchill by pm \$1; E C Clemens; S Howland \$10; J Loring by pm \$1; 1 Chadwick by pm \$1; N Laport by pm \$1; Elder B Cilley by pm \$1; pm Sharon Vt; Wm B Mason by pm \$1; P Clough by pm \$1; N T Withington by pm \$2; A G W Smith by pm \$2; R Miller by pm \$1; Dr Smith by pm \$1; S Mallory by pm \$4; E Roberts \$1; W Milton \$1; Safford & Park; J A Barrett \$7; T L Tullock; B Lillibridge; T Cole; C Clapp by pm \$5; Wm J Hart by pm \$5; C A Gale by pm \$1; Geo. Welch by pm \$2; O Tillson by pm \$1; S Cook by pm \$2; J V Himes; S P Flanders by pm \$1; pm Vienna Me; pm Dedham Ms; pm Waterville Vt; Elder Morse by pm \$2; Alman Whiting and Silas Bowen, by pm \$3; C R Hamlin by pm \$1; Stephen Gates and E Edgerton by pm \$1 each; Eli Fisk by pm \$1; I H Shipman; Susan Farnsworth and R B H Gould by pm \$1 each; W T Morse \$3; J D Proctor \$1; Jno Buck by pm \$2; A Waud and A H Smith by pm \$1 each; L D Thwing \$1, postage 25 cts; Wm M Reddington by pm \$1; Z Dellano by pm \$2; S D Howard by pm \$1; Levi Wiswall \$10; W Rutherford by pm \$1; S Melton by pm \$2.50; T L Tullock; E C Clemens; J Dean; R Folly by pm \$1; S Silkworth by pm \$2; T W Titus by pm \$1; Wm Lathrop by pm \$1; D Austin by pm \$2; S S Snow; pm Reading, Ms; B H Al-bee \$2; T Smith \$1; S Weeks \$1; J Towle \$1; O W S Newport; A Lyford; J Patten by pm \$1; Chas. Chase by pm \$1; C Aldrich and J Aldrich by pm \$1 each; L Wooster and Mary Bump 50 cts each; S Flagg by pm \$1; NFWith-ington by pm \$1; J W Stewart by pm \$1; F Wheeler and Amos Kimball by pm 50 cts each; E Straight by pm \$1; D Smith Jr by pm \$1; pm Loudon N H; Geo Atkinson.

Packages Sent.

Jao. Starkweather, Worcester Ms; J Weston, New Ips-wich NH; F G Brown, New Ipswich N H; G S Miles, Al-bany; J V Himes, New York; J Litch, Philadelphia, 40 Ar-cade; N Bishop, Greenville N Y, care of G S Miles, 67 Green st Albany; S Howland, Topsham Me; N T Withington, Springwater NY; J O Barrett, Townsend Ms; J V Himes, New York; A G W Smith, Castleton Vt; C Clapp, Akron, O; T Cole, Lowell; Elder T Smith, care of L Johnson, pm Vienna Me; pm Yorkville, S C; S D Howard, Barre, Vt; Silas Bowen, Felchville, Vt; L Wiswell, Montgomery, Vt; Wm T Moore, Smithford, SC; C R Hamlin, Hudson, O; B H Albee, East Machias, Me.

SECOND ADVENT DEPOTS.

Boston, Mass.—No. 16 Devonshire Street.
Address J. V. HIMES.
New York City—No. 9 Spruce Street.
Address J. V. HIMES.
Albany, N. Y.—No. 67 Green St.
Address G. S. MILES.
Rochester, N. Y.—No. 17 Arcade Buildings.
Address E. C. GALUSHA.
Utica, Y.—(Agent please give street and No.
Address HORACE PATTEN.
Philadelphia, Pa.—Nos. 40 & 41 Arcade,
Address J. LITCH.
Cincinnati, Ohio—Third Street, few doors east of
Walnut, south side, add. J. V. HIMES.
St. Louis, Mo.—No. 88 Market Street.
Address H. A. CHITTENDEN.
Louisville, Ky.—Jefferson House.
Address Dr. NATH'L FIELD.
Montreal, C. W.—No. 158 Notre Dame Street.
Address R. HUTCHINSON.
Portland, Me.—Casco St.—address J. PEARSON.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES
VOL. VII. NO. 7. }

Boston, Wednesday, March 20, 1844.

WHOLE NO. 151.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

Dow & Jackson, Printers.

THE WATCHMAN.

O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.—Ezek. xxxiii. 7.

Watchman on the walls of Zion,
Let thy warning voice be heard;
Blow the blast; for Judah's Lion
Soon will draw his vengeful sword;
Soon his rightful throne assume,
To pronounce the general doom.

Watchman! mark the coming danger;
Blow the trumpet, warn the land,
Wake the slothful, rouse the stranger,
Lest their blood be on thy hand.
Turn, oh turn! why wilt ye die?
O Israel, to your Refuge fly!

Watchman! sound a louder measure,
For thy people will not hear—
As a lovely song of pleasure
Fall thy words upon their ear.
Bid them seek the good old path,
Ere the awful day of wrath.

Watchman, in the cleansing Fountain
Bid them wash while yet they may;
Vain their call on rock and mountain
To protect them in that day
When the Lamb on throne of ire
Shall unsheath his sword of fire.

Watchman! 'mid that desolation,
Ask, Who then shall dare to stand?
Joyful shout! from tribulation,
Jesus brings his chosen band!
Grateful love and ardent praise
To his eternal glory raise.

DESTRUCTION OF SODOM AND GOMORRAH.

And Lot said, Up, get ye out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.—Gen. xix. 14.

All things remain the same—
The sunbeams brightly shone—
When slowly forth from Sodom came
One family alone.

Lot, only, feared the word
The angel Savior spoke,
And at the mandate of the Lord
Those scenes of guilt forsook.

Oh, who beside him dared
The scoffer's laugh to brave?
Who for the prophet's threatening cared,
And sought his soul to save?

Not one of all that horde
The warning would obey!
Then down the brimstone deluge pour
And swept them all away!

And now, how can it be
That none will turn and hear;
Now, when the Book of Prophecy
Shows awful times are near?

O guilty world! too late
Thou wilt in hell repine—
For Sodom and Gomorrah's fate
Full surely will be thine!

An Exposition of 1 Cor. xv. 24—28.

Verse 24. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power." The first question which arises on this verse is, What kingdom is that which is to be given up by Christ to the Father? I answer, it must be a kingdom on the earth, for there must be an opposition, rule, authority and power, which is to be put down in the territory of the kingdom. It is a reign where enemies will be put under the feet of their king.

Verse 25. "For he must reign, till he hath put all enemies under his feet," in the place where death is an enemy. Verse 26. "The last enemy that shall be destroyed is death." Now we cannot be mistaken in two things. One is that Christ is the king, and that the earth is the territory. And we may be as certain that it is in the present state of things; for the reason we have already assigned, death is an enemy there, Christ is represented as king now, over all the earth. Ps. ii. 6. "Yet have I set my King upon my holy hill of Zion." Ps. xlvii. 6, 7. "Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding." Ps. lxxiv. 12. "For God is my King of old, working salvation in the midst of the earth." This verse shows that Christ has been King ever since salvation has been proclaimed upon the earth. Let the reader examine the 89th Ps. 18 to 29 verses. We are told where he sits as King, at the right hand of his Father. See Ps. cx. 1, 2. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." Matt. xxii. 44. "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Acts ii: 34—36. "For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Also, Eph. i. 20—23. Heb. ii. 8—15. These passages show how and where Christ is now King, and that this Kingdom is to last until he hath put all enemies under his feet. The question now may be asked, What is this kingdom called? I answer, it may be called the kingdom of grace. Rom. v. 21, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." For where and when sin hath reigned unto death, grace reigns by Jesus Christ. And to me nothing can be more plain, than when Jesus Christ shall have finished the work his Father gave him to do, and gave him all power in heaven and earth to execute the work, Jesus Christ will give up the trophies of his grace to his Father, and present his church without spot or wrinkle, holy and without blame before him in love. 2 Cor. iv. 14, 15. "Knowing that he which raised up

the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." Col. i. 22, 28. "In the body of his flesh through death, to present you holy, and unblameable, and unreprouvable, in his sight: Whom ye preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Jesus." Jude, 24. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." And this must be in the end of the gospel day, when Christ comes and raises the dead saints, changes the living, and presents them all before the throne of his glory. Then will cease the kingdom of grace, and the Kingdom of Glory will be set up, which will fill the whole earth, and stand forever.

The great difficulty in the minds of many, concerning the "Kingdom of God," is because they put a wrong construction on the text, Daniel ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." They suppose this kingdom was "set up" in the days of the Cæsars: but this is not correct, for Daniel has carried us down beyond the time of the Cæsars, into the "divided" state of the Roman Empire, and even into the feet and toes of clay and iron, which toes are evidently a figure of the last ten kingdoms of the Roman kingdom, or fourth monarchy, the last power on earth which is supreme, and what rule we have to apply the words "these kings," to the Cæsars as an antecedent, when the Cæsars are no where mentioned, I cannot tell; but it is very evident, that the ten toes are a complete representation of the last statue of the image, and of the ten independent kingdoms, now in what was anciently the Roman empire—i. e. England, France, Austria, Spain, Holland, Portugal, Belgium, Italy, Sicily and Sardinia. I can see no propriety in the application to the Cæsars, but a perfect propriety in the latter. Again, to "set up," in Daniel means to make, or be, the supreme power. Now, the supreme power on earth is not the kingdom of grace; for the kingdoms of this world exercise lordship over the subjects of grace, as Christ tells us; but when Michael stands up for his people, when he takes to himself his great power, he will rule the nations with a rod of iron, and dash them to pieces like a potter's vessel. Then he will have finished his conquest by his power over death, and all the kingdoms of this world, and will then present his kingdom of conquest, and trophies of grace, to God even the Father; and Christ, taking the throne of David, will be our God and Immanuel forever and ever; and of course God will be all and in all.

We are now in a state of controversy, it is a time of war, death and sin, against life and grace, the devil and his angels, are fighting

against Michael and his angels, Rev. xii. 7—10. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night."

1 Cor. xv. 27. "For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him." In this verse we are taught, that by the power of God all things are put under the feet of Christ. And, verse 28, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Then Christ, as Mediator and intercessor, will be swallowed up in his power as God and King, having now put down all rule and authority, opposed to God on earth, the territory of his kingdom, he sets up his everlasting kingdom, and reigns supreme over all, "that God may be all in all." And then we may say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." I remain yours, waiting in hope to be presented with you, and the whole house of the Israel of God in the kingdom of grace.

WM. MILLER.

Our Church;

OR

DR. ORTHODOX AND DEA. HOPEFUL.

PART II.

CONTINUED.

The subject of the article here continued is not a mere fancy sketch. Ed.

Dark brooded the clouds over our church; some of its sleeping members had been startled into new life by the midnight cry—they had arisen and were trimming their lamps, and going forth to meet the Bridegroom; that is, they rejoiced to hear he was so nigh, and they looked into their Bibles with faith in God, and into their hearts to see that all was right there, (for this truth leads to searching, self-examination,) and the consequence was, that they pursued a different course of life. This troubled the church. That immaculate body was at a dead stand—in opposition to further light, beaming from the Word of God. Settled and grounded in the supposed Millenium faith, what had she to do with the Lord's coming, save to ridicule, and bring the very thought into contempt—a crisis has come—the honor of the church must be vindicated—her divinely constituted authority must not be lightly set aside—her infallibility must not be questioned.—She has decided that man cannot be in "the narrow way to life," unless he remain in her worldly-wide enclosure. So with commendable zeal, she sets herself to the work of disciplining the wandering members.

At a special meeting of the session, duly called and appointed on the Sabbath, in consideration of the alarming tone affairs were assuming, and the threatening aspect of the times, Dr. Orthodox presided. First, a full and lengthy summation of heretical views, on the part of the troubles in Israel, was given by Dr. Smalltalk, an orderly and obedient satellite of the pastor. With inconceivable volubility and despatch, this gentleman gave, what he considered to be, decided symptoms of a heretical attack of the body ecclesiastic—and wound up by recommending a salutary external application to the hard cases, in the form of a plaster, if they would bear it—otherwise, if they were so much diseased, that this had no effect, it was suggested that they be cast forth without the camp, as unholy and unclean, and considered henceforth as leprous persons, as heathen, and publicans. There was a pause.

Dr. O. The brethren will speak their minds—do

not wait one for another. Esq. Prudent, we should like to hear from you. That gentleman then spoke, "The question seems to be, what shall we do with the covenant breakers? Now I think, first of all, we must visit them, and try reasoning and judicious measures, to bring them back to the fellowship, watch, and communion of our church; it was only to-day that I was mildly reproving a wanderer from the fold, for covenant breaking, when he retorted by saying that we were covenant breakers, in not going to them and telling them their faults. We have, it is true, in some instances, sent for some of the sisters, to meet our session at the church, but it seems to me, that this is "casting our pearls before swine," for they do not seem to appreciate the honor at all, but "turn again and rend us," by quoting that justly obsolete passage of Scripture, "If thy brother offend thee, go and tell him his fault between thee and him alone," and these sisters, whom we have condescended to summon before us, say, if the Bible exhorts to visit offending brothers, much more does common civility and gallantry inculcate that the sisters be visited. My advice is, that without further delay, we have a committee appointed, for the purpose of visitation, that the heretics may not retort on us, by calling us covenant breakers—and say, they have as much right to excommunicate us from the church, as we have to cut them off.

Dr. O. "Dea. Lagging, as Dea. Hopeful is absent, we should be pleased to hear from you."

Dea. L. I don't know as I have any thing new to offer. I never differ from my brethren. I am ready to agree to any thing the majority decide upon.

After several had held forth on the question, at last it was resolved, that two of the church, viz., Dr. Orthodox and Dea. Hopeful, be constituted a committee to visit the offenders, and treat with them as circumstances seem to demand.

[And now let us accompany the committee on their visits of mercy.]

The Sabbath passes away, and early Monday morning, with great eagerness they commence the work. After a walk of half a mile, they stop at the sweet little cottage of Sister Humble-Mind.

Dr. O. Good morning, sister Humble-Mind; how are you?

Sister H. M. Very well, thank you. I hope you are well; good morning, Brother Hopeful.

Dr. O. Well, how is your faith in the Lord's coming! ha! ha!

Sister H. M. My faith is as strong as ever, sir.

Dr. O. Oh nonsense, sister; come, confess you'll give it up, root and branch, and come back to us, if the Lord does not come in April; wont you?

Dea. H. Yes, you'll come and labor with us as you used to, after April.

Sister H. M. I trust I shall look for the Lord until he does come—the coming of my Savior, and the setting up of God's Everlasting Kingdom, is the next event, and God forbid that I should turn traitor, if he does not come as soon as I believe.

Dr. O. You are a rank fanatic!

Dea. H. Exactly.

Sister H. M. If I have done anything worthy of death, I refuse not to die.

Dr. O. None of your perverting Scripture, if you please.

Dea. H. Unstable souls wrest the Scripture to their own destruction.

Dr. O. What sort of a church do you suppose we should have, if all the members followed your example?

Sister H. M. We should all adjourn to the Advent House of Prayer—be strong Adventists—be entirely free from the yoke of bondage—we should have no creeds—no confessions of faith, or man-made scripture—firmly believing that the word of God is an unerring rule of faith and practise—we should make no attempt to add to it. If all the church followed my example, "the mark of the beast would soon fade from the right hand and forehead."

Dr. O. Enough! enough! you are a fit subject for the Insane Retreat, and we shall have you forwarded accordingly.

Dea. H. Yes. Have you forwarded accordingly.

Sister H. M. Articles, Creeds, Catechisms, etc. have had their day: being merely stepping-stones to lead out of Papacy, into the liberty of the Gospel, and when we are free, why should we retrace our steps to the "beggarly elements."

Dr. O. Outrageous! I tell you there can be no church without a creed.

Dea. H. Exactly. No church without a creed.

Sister H. M. What was the creed of the early Christians, who waited in the Upper Chamber for the promise of the Father? Paul says "the church that is in thy house"—their creed was the Bible.

Dr. O. Then you reject all the devoted labors of the great and learned of our church?

Dea. H. You forget how "rich" our church is in literature, and how she is increased in theological goods!

Sister H. M. The Bible is my only rule of faith and practise.

Dr. O. Let me tell you that you are not capable of understanding the Bible without the commentaries of the learned of our church, or the assistance of your appointed spiritual advisers. Why, I have been a close student of theology for thirty years, and there are several passages which I do not consider myself capable of explaining—and you a woman—a weak sister in the church, with no system of theology in your head, and dost thou think to teach us—we'll cast thee out, as the Scriptures say.

Sister H. M. But you cannot make me "blind" again.

Dr. O. It is the height of presumption for you to attempt to read your Bible for yourself—hence this fearful wandering from the fold. Had you continued in my Bible class where God placed you, the state of things would now be very different. But explain yourself: what do you mean by your hints about the mark of the beast. We must inquire into this matter a little.

Dea. H. That is best, certainly.

Sister H. M. Since you request it, I will give you my views, I find in Rev. xiii. a beast described, which is to succeed the emblem of the Papal power. "It comes up out of the earth, having two horns like a lamb, speaks like a dragon, and he exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed. Protestantism does not profess to be any thing but a reformed Catholicism, it is still a corrupt Christianity—fearfully fallen from the primitive simplicity and purity. At the reformation, the beast with the lamb's horns arose. The two horns may represent the civil and ecclesiastical power of Protestantism, which were less arbitrary and domineering than Catholicism. But the lamb-like beast spake as a dragon. The daughters of *Mystery Babylon the Great*, had a little of her spirit notwithstanding they professed to be quite different, they were decidedly dragonic in their influence—and gradually fell into some of the peculiarities of the mother from whence they sprung.

Dr. O. Pshaw! but proceed.

Sister H. M. Very soon after the reformation, the church showed a persecuting spirit, and history shows that the Protestant church has done her part of blood work—even the puritan band are not entirely free from this reproach—they put to death inoffensive Quakers. *Spake like a dragon*. As to the mark on the right hand, and in the forehead, that may mean sectarianism and subscribing to Articles of Faith, Creeds, and man-made Scriptures.

Dr. O. What you have said is enough to consign you to everlasting perdition. You are a "wandering star, for whom is reserved the blackness of darkness forever." You may consider yourself kindly treated, without more ado, to be cast out of our church.

Dea. H. Yes. Cast out into outer darkness.

[Exeunt Dr. O. and Dea. H.]

Sister H. M. sings—

Here o'er the earth, as a stranger I roam,

Here is no rest—is no rest:

Here as a pilgrim I wander alone,

Yet I am blest—I am blest.

For I look forward to that glorious day

When sin and sorrow will vanish away;

My heart doth leap, while I hear Jesus say,

There, there is rest—there is rest.

[Next, we turn a square, ring a bell, and are ushered into Dea. Faithful's comfortable parlor. After cordial salutations on both sides, Dr. Orthodox begins to feel the pulse of his mind in regard to our church.]

Dr. O. We consider, my good brother, that the cause is suffering very much from your absence from our church.

Dea. F. How so.

Dr. O. Why your influence, permit me to say, is all on the wrong side of the question.

Dea. F. Perhaps, I might for a time, remain in the church, if I could be permitted to express my views in regard to the kingdom about to be set up.

Dr. O. Oh, I dare say some arrangement can be made, which will satisfy you. But why do you wish to express yourself on the subject? Your belief is universally known, and I am confident that if you keep silent in regard to it, your indirect influence will be incomparably more effectual, in bringing about the state of things you desire, than if you should speak much of the Lord's coming.

Dea. F. Are you anxious as I am, that all should be looking for the Lord?

Dr. O. For his immediate personal coming? Oh no, certainly not.

Dea. F. Then why do you wish me to take the most effectual means (according to your views) to bring it about?

Dr. O. Simply because I am disinterested in this case, and for your sake, am willing to suffer wrong. My esteem and love for you is such, brother Faithful, that I am resolved by all means, to win you back to the enviable position you have so long occupied among us. I am impressed with the thought that God has a great work for you to do in our midst. Think of your great possessions, unbounded influence, and superior abilities, all consecrated to doing good in the church, and then decide, if you can, to leave it. You cannot, I am persuaded, do this—you have too noble and generous heart to bring such confusion and anarchy into our church. You cannot take upon yourself the responsibility of bearing consequences so disastrous. The destiny of immortal souls rests upon your decision—but, placing implicit confidence, as we do, in your correct views of duty, and the superiority of your judgment—we feel scarcely a doubt, that you will return to your duty and station, and all will yet be well.

Dea. F. It is and has been my privilege, to pray earnestly for the church, even while I am absent.

Dea. H. I fear then you have not prayed in faith, for we have had terrible times in our church.

Dr. O. It is not so much the prayer as the authority, good order and discipline that preserves a church, in my apprehension.

Dea. F. Bro. Hopeful, perhaps you'll think I have prayed in faith, when I tell you for what I have prayed.

Dea. H. Well, brother.

Dea. F. Why I have prayed that every device, movement, or plan opposed to the will of my blessed master, might be sent headlong to destruction, and from the overturnings and commotions of which I hear, I doubt not the Lord has answered my prayer.

Dr. O. (Angrily.) You had no earthly right to offer such a prayer. It was inspired by Satan.—Why you are praying that the church may be overthrown—that the light may be extinguished—her efficiency cease—her clergy be scattered and leave the flock to perish. If you persist in this course, I shall say you are deranged. Already I begin to believe the notorious stories about you. Why they say that you go out on the roof every night—mount the chimney, and pray, “now, Lord, I am ready to be taken up,”—they say—

Dea. F. “Blessed are ye when men shall say all manner of evil against you falsely, for my sake,” said the Savior—what the wicked say, is of little weight with me.

Dr. O. But I tell you this is not what the wicked say, but the words of our best church members—those who are most active in circulating these reports are those who are in “good and regular standing” in our church.

Dea. F. “By their fruits ye shall know them.” They bear false witness against their neighbor.

Dr. O. Beware! beware! I charge you beware. Would you condemn all? Would you condemn as good a man as Dea. Hopeful here?

Dea. F. I can only judge of him by his fruits—if he reports evil of me without good authority, why I must say he is guilty of bearing false witness.

Dea. H. I had good authority for saying that it took six men to hold you when your crazy fits came on, and that you rode on to Sodom mountain every night, and on the very pinnacle prayed the Lord to take you up. I had good authority for saying that, I tell you!

Dea. F. Ah! you had—pray what was it?

Dea. H. Why Miss Tattle had it direct from Mr. Newsmonger and all his family, who overheard Dr. Smalltalk giving an account of all the circumstances to Mr. Credulity, at Esq. Prudent's party. I had it from Miss Tattle's own mouth, and Mr. Trumpet

stood by and swore to every word that she said, and a great deal more, which he advanced himself. Now we read that in the mouth of two or three witnesses, every word shall be established. I ask, then, if I had not good authority for saying what I did of you.

Dea. F. That will be decided when every one of us shall give an account of himself to God.

Dea. H. Well, I said as little as possible, out of regard to your feelings. We have been yoke-fellows in the church this twenty years, and it is natural that I should feel a kindness and sympathy for you; so I did not begin to tell all that they said.—Why at that party, the principal subject of conversation was the strange doings of the Millerites.

Dea. F. Undoubtedly.

Dr. O. When we see such men as you, brother Faithful, scorning the holy church, it is true, we are prepared to believe almost every thing of them. But this is not to the point. Our errand is to find the position you are prepared to take, that we may proceed accordingly.

Dea. F. My position is that the church has fearfully fallen from the primitive faith, which was to look and watch for the speedy appearing of God's Son from heaven—she has turned aside to fables—she is in her Laodicean lukewarm state, and she will very soon be spued out of the mouth of Jehovah, for thus the Lord hath spoken. My position is to hasten and come out of her, lest I be a partaker of her plagues.

Dr. O. God help us! Where will the heresy end? You are as great a heretic as sister Humble-Mind, whom we are to cast out and anathematize.

Dea. F. Do you consider that sister Humble-Mind is a christian, and accepted of God?

Dr. O. Accepted of God? why yes, I suppose so, as she is a meek, humble sister, a follower of the Lamb; but she has embraced such “strange and erroneous doctrines,” so violated her “ecclesiastical obligations,” that we are constrained, for the sake of the prosperity and extension of our church, to make a public example of her, and cast her without the camp, as unholy and unclean—a withered branch, and under the fearful frowns of the Almighty. If we did not do this, others would follow her example, and where will the mischief end?—Why, in another year, our church would not pay its own expenses. There is a stern necessity in the case, I tell you. We are driven to an extremity.—What would become of the pastors, when new light breaks into the church, if we did not hasten and put it out? Why we should be left as shepherds not having a flock, hirelings without wages, so there is an unavoidable necessity for us “to lord it over the heritage,” which also “we are forward to do.”

Dea. F. Your remarks are extremely in point, and illustrate my position admirably. From your own confessions, the christianity you possess, is corrupt. What do you suppose the apostle meant when he said, “Prove all things—hold fast that which is good?”

Dr. O. Meant! why he meant that we reject all new and ultra things to be heretical forthwith, and hold on to the old tried doctrines. He meant us to be orthodox in the fullest sense of the term! Why how long, I desire to know, shall we be sound Presbyterians, if we should entertain every new opinion that came along, even if it were only for examination. Why there would be no assuaging the flood of error which would overwhelm us. The only safe course to maintain our sect, is to abide by our creeds, confessions of faith, and covenant, and then we shall be able to put to silence all the advocates of new doctrines.

Dea. F. The Bible is a perfect rule of faith and practice, and I prefer to take that for my creed and confession of faith.

Dr. O. Then you are a heretic! a child of hell! and opposed to that holy church which is graven on the palms of the Savior.

Dea. F. With one's faith fixed to a creed, I see not how one is in a position to receive any new light from God's word.

Dr. O. Exactly. We do not want any new light. It would not be orthodox to receive it.

Dea. H. Exactly. We have light enough.

Dea. F. You consider the puritan fathers good authority.

Dr. O. Certainly—and we adopt their faith—we are not so assuming and presumptuous as to suppose we can find any thing new in so old a book as the Bible, which our good fathers certainly read as much as we do. How ridiculous is the very thought that we can find any thing new in that which every

body has been poring over for ages. It is too silly and foolish to be mentioned by one possessing any common sense or sound judgment.

Dea. F. As you profess to abide by the puritans, you will permit me to read then, Rev. Mr. Robinson's farewell address to the pilgrims, as they were about to embark for America. You will recollect that he was the pastor of the little band—sound in the faith, and dearly beloved by his flock—and his exhortation breathes a noble spirit of Christian liberty, and a charity and liberality “truly apostolical.”

“Brethren,” said he, “as we are now quickly to part from one another, and whether I may live to see your faces on earth any more, the God of Heaven only knows, but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

“If God reveal any thing by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry. For I am verily persuaded—I am verily confident, that God has more truth yet to break forth out of his Holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw, and whatever part of his will God revealed to Calvin, they will rather die, than embrace. And we Calvinists, you see, stick fast, where they were left by that great man of God, who saw not all things.

“This is a misery much to be lamented, for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace any farther light, as that which they had just received.

“But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, compare it with other scriptures of truth, before you receive it. For it is not possible that the Christian world should come so lately out of thick anti-christian darkness, and that perfection of knowledge should break forth at once.” So you see, brother, this is the explanation Elder Robinson would give of the passage “Prove all things—hold fast that which is good.”

Dr. O. All trash—too fanciful for me, entirely—this is not to the point. I take this stand—there is no church without a creed.

Dea. F. Others say there is no church without a bishop. One position is about as tenable as the other. If there could be no church without a creed of man-made scripture, our Savior would most certainly have mentioned it, and given rules for the formation of that creed. As it is, he has given God's Holy Word a “perfect rule of faith and practice.”

Dr. O. Then you condemn, in toto, every creed and confession of faith.

Dea. F. I do, unless expressed in Scripture language; if so many passages of Scripture could be selected as would express, in a concise view, the main truths of the Word of God, I could form no objection to subscribing to them. Of all articles in a church covenant, this which I find in a pilgrim church, is the least objectionable, viz: “That we will be ready to receive whatever truth shall be made known to us, from the written Word of God.”

Dr. O. A very effectual way to open the flood gates, and let in error and heresy. Very well; so you are ready to forego all the honors our church can confer, and be cut loose from our fellowship and communion, and henceforth to swing off from all orthodoxy; to be blown about at the mercy of “every wind of doctrine.” Sad! sad, indeed, will be your fate. I little thought it would come to this. How are the mighty fallen!

Dea. F. I am a freeman. The truth has made me free, and God forbid that I should become entangled with the yoke of bondage. I well know what the honors of the church are. I know one may be in good standing in her sight—yet utterly abominable in the sight of God. If the broad mark of the church is stamped on one, all men will speak well of you. To be in high estimation in the world, one only need be a worldly, fashionable church member in good and regular standing—to be truly popular, one must worship the beast, and receive his mark in the forehead, or right hand. The Lord himself, will soon descend from heaven with his mighty angels, to gather his elect from the four winds of heaven, and I choose to be found out of Babylon, for I do not wish to be a partaker in her plagues.

Dea. H. Shocking, shocking! you do not think that all church members will be lost, if they do not come out of the church?

Dea. F. Far from that; but I do believe that all lukewarm professors, will God spue out of his mouth—they will assuredly perish; as for the faithful servants of God, who have light on this subject, they cannot remain clogged with the corruptions of the daughters of Babylon—they will not look behind them, nor stay in all the plain, but will escape to the mountain, for the Lord knoweth those that are his, and he will guide them by his counsel, and afterwards receive them to glory.

CATHARINE.

To be continued.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MARCH 20, 1844.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwell eth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

Editorial Correspondence.

DEAR BRO. BLISS:—We finished our work in Washington on the 3d of March. Bro. Miller gave nineteen lectures, and Brn. Litch and Himes gave fifteen, in all, thirty-four. These were given to crowded and deeply attentive audiences, composed of almost all nations and denominations. The truth has taken a deep hold on the public conscience. The subject has become a serious one with all who have heard, who before treated it with contempt. As we expected, the humble and pious members of all the churches, who gave us a full hearing, embraced the doctrine. Men of the world who heard us, told us that Mr. Miller had been misrepresented, and that whatever his opponents might say about him, it would be difficult for them to disprove the doctrine by the Bible. We have advocates of our views, in the circles of the high and low. And although we never visited a place where we saw so few Bibles, yet every Bible there is, seems to be in good demand. The Bible has been read more generally within a few weeks, than

for years before. A distinguished Senator said to one of the reporters, while we were lecturing at the Apollo, "Are the Millerites in town?" "Yes," said he, "they are holding forth in Penn. Avenue every day." "I thought so," said the Senator, "for I never heard so much singing and praying in Washington before." A watchman at the Navy Yard said to us, "You have made me a great deal of trouble." "How so, said we." "Why, before you come I found it difficult to introduce the subject of the Advent to the soldiers and officers of the Navy, but now they are all upon me: I have as much as I can do to hear and answer questions."

Although the ministry there, as elsewhere, stand upon their dignity, and hang the issue of the whole question upon "Antiochus Epiphanes," yet many of their best members have come into the light. It will not be an easy matter to extinguish it; they believe the Advent is at hand, and will prepare for it.

In the course of our lectures, while we were endeavoring to give the warning, and, if possible, in a quiet and humble way direct the heads of the nation to consider the words of Daniel, the prime minister of Babylon; God was pleased, in the midst of their hilarity, to speak to them in awful judgment. The dreadful catastrophe on board the Princeton, called all to a most serious consideration of preparation to meet God. The event has had a great influence upon the public mind, and has aided us essentially in our work. It is hoped that it will be instrumental in preparing many for the sounding of the "Last Trump."

We are now holding meetings at the Egyptian Saloon in this city. The interest is as great as ever to hear the word. I will give you some account in my next.

Yours, in the hope of soon seeing our King.

Baltimore, March 5, 1844.

J. V. HIMES.

The Jewish Year.

The question is often asked, When does the Jewish year terminate? The general impression has been, that it only extends to the 21st of March.—This opinion, however, is only in accordance with the present method of reckoning time, in use among the Jewish Rabbins: but in this they have departed from the requirements of the Mosaic law. According to the 23d of Leviticus, the year was to commence with the appearance of the New Moon nearest the barley harvest, which, in Judea, is one entire Moon later than the one at which the Rabbins commence their year.

Originally, the Jewish year, as shown by Dr. Prideaux, was entirely inartificial, and continued thus so long as they remained in their own land, before their enemies began to reign over them. A few hundred years before Christ, they used an astronomical cycle of 84 years, with a certain number of intercalary years, containing thirteen moons each, instead of twelve, the usual number. This was found to be faulty, and Meto's cycle of 19 years, was substituted for it. To remedy its defects the Jewish calendar in its present shape was struck out by Rabbi Samuel without its being perfected; it was improved upon by Rabbi Adda, and afterwards perfected by Rabbi Hillel, about A. D. 360. (See Prideaux Con. vol. I, pp. 49-54.) According to this calendar, the Jewish year ends with the first new moon after the vernal equinox, which this year is March 21st. But according to the Caraites Jews, the true year cannot commence till the appearance of the next new moon in April.

That the Caraites Jews are correct, is plain from the 23d of Leviticus, which requires that the barley shall

be ripe at the passover, on the 14th day of the first month, and which, at Jerusalem, is one whole moon later, than the Rabbins keep the passover, and who pay no attention to this requirement of God.

One of the Caraites Jews, REES, in his Encyclopedia, says:—

"Upon the whole, the Caraites are universally reckoned men of the first learning, of the greatest piety, and of the purest morals of the whole nation."

CALMET thus writes:—

"Caraites, a sect of the Jews, implying persons consummate in the study of Scriptures, and adhering closely to the letter of it. This distinguishes the Caraites from the Rabbins, who admit traditions." "The Caraites pass for the most learned of the Jewish doctors."

The Caraites Jews maintain that the Rabbins have changed the calendar, so that to present the first fruits of the barley harvest on the 16th of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation, since barley is not in the ear, at Jerusalem, until a month later. The accounts of many travelers confirm the position of the Caraites. Mr. E. S. Colman, a converted Jew, who has been employed as a missionary to the Jews, in Palestine, in an article published in the American Biblical Repository, for April, 1840, says:—

"At present the Jews in the Holy land have not the least regard to this season appointed and indented by Jehovah, but follow the rules prescribed in the oral law, viz., by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this computation, arrives, they begin to celebrate the above-mentioned feast although the chedesh haabib may have passed, or not yet come. In general, the proper season after they have celebrated it, is a whole month, which is just reversing the command in the law. Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival. The Caraites observe it later than the Rabbinical, for they are guided by Abib, and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month Abib is laid down in the law of God as the epoch from which every other is to follow."

In an "Economical Calendar" of Palestine, which has been prepared with the greatest care, is the following remark under the month commencing with the new moon of April. "Wheat, zea or spelt and barley, ripen."

Jahn in his Archaeology, says, p. 111, 112, that Moses "obligated the priests to present at the altar on the second day of the passover, or in the sixteenth day after the first new moon in April, a ripe sheaf. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year."

The Jewish Rabbins say, that March and Sept. instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see Commentat. de Mensibus Hebræorum in Soc. Reg. Goett.—1763—1768, p. 10. et. seq.

It will thus be seen that the true Jewish year,

extends to the New Moon in April. Those, who would pursue this farther, are referred to No. 16, Vol. 6, of this paper, where the structure of the Jewish year is more fully shown.

It was the supposition that the Rabbins date correctly the commencement of their years, which first pointed to A. D. 33, as the time of the crucifixion. In that year the first full moon after the vernal equinox fell on Friday on which day of the week our Lord was crucified; so that if the Jews then commenced their year as they now do, it would prove the crucifixion to have been in that year. But if the passover was at the full moon following, which could not fall on Friday, the same astronomical calculation demonstrates that A. D. 33, could not have been the year of the crucifixion.

Kepler, Usher, and Lydiat, deny that the Jews used any other than a solar year; but they do not claim one that was an accurate measurement of time, but an approximation to it. Dr. Prideaux however, shows that such a year could never be made consistent with the Mosaic law, and could not have been in use; but that the year "was purely lunar, and could no otherwise, than by an intercalary month, be reduced to the solar: and there being a necessity of making this intercalation for the keeping of their festivals to their proper seasons, by this means, it comes to pass that the beginnings of their months cannot be fixed to any certain day in the Julian calendar; but they fell always within the compass of thirty days sooner or later therein," vol. I, p. 53. As the Jews that lived out of Jerusalem had no means of ascertaining the precise day of the feasts, they kept one day more than the law required. Says a distinguished Jewish writer:—

"They that lived in places far distant from Jerusalem, whither timely notice could not be conveyed, were obliged to keep the feasts a day more than otherwise was to be kept; on account of not being able to know certain whether the new moon was consecrated on the 30th, or not observed till the 31st; which was the reason of their keeping the passover eight days, the feast of Pentecost two days, and that of Tabernacles nine days; whereas, in Scripture, we are commanded to keep the Passover seven, the feast of Pentecost one, and that of Tabernacles eight days. And, notwithstanding there is, at present, a certain calculation, yet we that live out of Jerusalem still retain the former practise." *Abendana's Polity of the Jews*, p. 176. *Mod. Juda*, p. 376.

Jahn says:—

"The days of the new moon were not ascertained by astronomical calculations, as the Rabbins assert, but were the days on which the new moon first made its appearance, as is maintained by the Caraites." Further, "The Talmudists speak of the signs of the appearance of the new moon, and it is clear that neither Philo nor Josephus knew any thing of the distinction between the astronomical and the apparent new moon." *Arch.* p. 446.

Tholuk, in speaking of the time of the crucifixion, says:—"We must not forget that the days were reckoned not by the sun, but according to the appearance of the moon." *Trans. by Dr. Ed. Robinson, late Prof. in the An. Theolog. Sem. Bib. Repos.* 1834 p. 115.

This inaccuracy in the measurement of Jewish time continued till the time of Rabbi Hillel, about A. D. 360.

Allen, in his *History of the Jews*, says p. 378:—"The present Jewish calendar was settled by Rabbi Hillel about the middle of the 4th century of the Christian era."

Again, "Rabbi Hillel, in the 4th century, secured an approximation to astronomical exactness, never equalled among Christians till the 16th century; when it was at length exceeded by the correction and improvement of the Julian calendar of Pope Gregory."

Dr. Prideaux says—

"Since the Jewish calendar has been fixed by Rabbi Hillel upon the certain foundations of astronomy, tables may indeed be made which may point out to what day in that calendar every day in the Julian year shall answer; but this cannot be done for the time before; because, while they went inartificially to work in this matter, by the phases and appearance of the moon, both for the beginning of their months and years, and the making of their intercalations, they did not always do it exactly, but often varied from the astronomical truth therein.—And this latter having beep their way through all the times of which this history treats, we cannot, when we find the day of any Jewish month mentioned either in the Scriptures or in Josephus, reduce it exactly to its time in the Julian year, or there fix it any nearer than within the compass of a month, sooner or later." *Prideaux Hist. Jews*, Vol. I, p. 53

These considerations show, that as it is proved that the first full moon after the vernal equinox came on Friday, A. D. 33, the next full moon must have come on a different day, and therefore, the crucifixion must have been earlier in the 70th week than we formerly supposed. Dr. Hales, in his elaborate work, which, as Dr. Jenks remarked to us a few days since, "is the book of books for settling a chronological point," fully refutes Usher's date for the crucifixion. Dr. Hales having the most ample materials at his command, and writing long after Usher and others had written, was enabled to see and avoid many of their errors. And he always gives the reasons for his conclusions, which is better than any man's ipse dixit.

Adventists.

WHY ADOPT THAT NAME?

Some of our brethren complain of us as being quite too uncharitable, in assuming, as they allege, to be the only true believers in the Advent now to be found.

We are always willing to apologise and explain, even if the demand for it may be of such a character as to justify entire silence on our part; but in this case the basis of our position, the great question on which we are at issue with our brethren, is involved, and we frankly and truly give the explanation, as we view it.

Convenience and propriety demand that we should have a name that will convey to the world as true an idea of our position as distinct from that of our opponents, as may be. We have no particular objection to being called "Milierites," the current name applied to us by those who are in the habit of using nicknames, in speaking of their neighbors; but there are many of our number who do not believe with Mr. Miller in several important particulars. It is also his special wish that we should not be distinguished by that appellation.

"Believers in the coming of Christ at hand"—which would express the true idea, is quite too long. *Adventists*, the personal advent (or coming) of our Lord Jesus Christ being understood, is both convenient and proper. Its convenience is sufficiently apparent. It is also proper, because it marks the real ground of difference between us and the great body of our opponents.

We are fully aware that they have endeavored to keep the question of time before the public as the obnoxious and heretical point, (and we fully believe the time to be as distinctly revealed as any other part of the subject. On that account we have defended it, and thus it has become so prominent,) still that is not, nor has it ever been, the only, or the main question in dispute. In fact, there is a greater difference between us and our opposers on the nature of the events predicted, than upon the interpretation of the prophetic periods, or their termination; for some of them believe these periods terminate about this time, only they are looking for different events from those which the Adventists expect; and those who give the periods a different termination, while they differ more widely upon the events predicted,

are more positive in asserting their termination, though entirely without proof, than Mr. Miller has ever been. With the first of these two classes of his opponents, the crime lies in expecting the wrong events; with the other it consists, not in explaining the prophetic periods, nor even in doing it with too much confidence, (i. e. if their consistency would allow them to see that the sin which they charge upon him, in this respect, lies at their own door,) but in explaining them to terminate as he does.

Our great work is to proclaim to the world that the events, which the word of God has said should come at the end of man's probationary state, are now at the door; and to call upon our fellow men to prepare for them. The great event, which gives to all the rest their terrible or glorious interest, is this; *The Lord cometh* (literally and personally) to execute judgment.

That this event is to take place, we have the most direct and clear and ample testimony of the word of God, sustained by the uninterrupted confession of the church, ever since the disciples, who witnessed the ascension, were relieved by the angels as they stood gazing up into heaven, with these unpervertable words, "This same Jesus, whom ye have seen go into heaven, shall so come in like manner as ye have seen him go into heaven." We believe this event will take place just as God has declared, and as the church, down to our own times, have believed. But a new era in the faith of the professed church of Christ, on this doctrine, has arrived. The word of God, the recorded faith of the church, the oldest and most learned works on the prophecies, which have been to the faithful in Christ, for centuries, what the cloud and ark of the Divine Presence were to the ancient church battlements behind which they have fought for God and for us, and for eternity doubted, and denied, and rejected, as if there was nothing sure in the oath and promise of God, nothing worthy of our confidence, where those of whom the world was not worthy, have trusted and triumphed against the violence of fire, and the edge of the sword, "not accepting deliverance that they might obtain a better resurrection."

Of the great body of the professed church, it may be truly said at this moment, as to this department of their faith,

"Old chaos has come back again."

And from this chaos, the presiding geni, (adopted as the Israelites adopted "the calf which they had made," instead of the God of Abraham) are evolving new creations which are as fanciful, and ridiculous, and diverse, and impious as heathenism or infidelity could desire. It would seem that the spirit of unbelief had rested down upon the church, to misinterpret all the appointed signals of communication between her and her guiding angel, and to close up all the avenues through which she may get a glimpse of her future and final rest.

Has not the *Christian scepticism*, (paradoxes have ceased in our days) which has so generally disdained to inquire whether the time of the great event is made known to us and so often expressed itself in this form, "what if it don't come?"—a question, by the way, that never should be pronounced in reference to what God has spoken, and what he has not spoken is not worthy of so much interest as to call it forth—has not this scepticism palsied the faith of the church in reference to all that lies in the future? If it should speak out, would it not speak in terms like these? What if the resurrection don't come? What if the judgment don't come? What if eternity don't come?

Bold and startling as these questions appear at first sight, we doubt if they are too much so to be at par with the faith of the church in the Advent, for the fate of that is the fate of all its kindred questions.

In the midst of this "shipwreck" of "the faith" it is a question of the most serious importance,

WHO ARE TRUE BELIEVERS IN THE ADVENT?

Nor is the question a difficult one to answer. *They only are true believers in the Advent, who believe all that God has spoken in reference to it.*

The unbelievers may be arranged under the following classes. 1. Those who doubt or deny that "the Lord himself" will ever "so come again, in like manner as he was seen to go into heaven." 2. Those who profess to believe in the coming of Christ, but apply those prophecies which speak of it in a spiritual or providential sense, in the past or in the future. 3. Those who profess to believe in the coming of Christ, but deny that *anything* may be known of the time, and speak of it in a manner to defeat entirely its practical influence.

There are others who believe in the event as not far distant in the future, and are ready to favor every means for promoting the work of preparation. More or less of them are found in nearly all the churches. From them we receive no opposition, and we have no strife with them.

Of the first class of unbelievers are the Swedenborgians, most or all of the Friends and the Transcendentalists, with the Shakers. We should also add that this form of unbelief prevails in all the churches of the land, particularly in New England at this moment. This is the deadly poison that runs through the "Hints" of Professor Stuart, which has been extolled, and quoted from by nearly all the religious and other journals of the country; and has been a sort of text-book for at least half a score of other productions on the prophecies, by those who considered it glory enough to open humbler channels to convey the stream struck out by our modern Moses, without stopping to inquire whether his rod was that of the old prophet or one of the magicians. The oracle has spoken the word, great is the company of them that publish it, that it is doubtful whether Christ will ever come again, as he went into heaven. Our readers are familiar with these works. The multitudes who listen and believe, are likely to be no better off than those who would follow their calf into Egypt. The immortality of the latter depended on the duration of Egyptian phylosophy inscribed upon her pyramids, that of the former depends on the nature of German "hermeneutics."

The second class consists of the Universalists, many, if not all of them, and a very large portion of the evangelical denominations, so called, who are not prepared to place themselves in the first class, and deny that Christ will ever come again; and at the same time are so desirous of effecting the death of "Millerism," that they apply the plainest predictions of the advent to almost anything but the advent—to death, military conquests, revivals, &c. In the most literal and unequivocal sense, these deny "the promise of his coming," it is not in the word of God, and they are as truly "the scoffers" of the last times as the first class. Both classes agree with the description of the Apostle, (2 Peter iii. 3, 4,) so exactly that the light in which we should regard them, is placed beyond a doubt.

For if such portion of the word of God, as Daniel 7th, and Math. 24th and 25th do not speak of the coming of Christ, it is not spoken of at all; therefore those who apply these and similar portions to any other event, can have no authority from the word of God for believing in the advent. Their faith is vain. Indeed it is *not faith*, inasmuch as "the evidence of things not seen" is wanting. It is at best but superstition; and we cannot consider them adventists. They "wrest the scriptures to their own destruction."

The third class is made up chiefly of enemies in disguise. They may preach the doctrine as nearly as possible in the true form; but always so as to avoid "the offence of the cross." They may do it even "of contention and strife."

And though we may herein rejoice that the truth

is thus preached only in part; still we should "beware of evil workers, beware of the concision."

Some familiar specimens will illustrate the class. The following conversation is by no means all fiction. It took place quite recently on a Sabbath, between one who heard the sermon referred to, and an Adventist.

Adventist. Well, who preached for you to-day?

Anti. Brother M. and he gave us a real advent sermon. His text was, Math xxiv. 44. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.

Ad. Why, I should hardly thought he would dare to have preached an advent sermon, your folks are so much opposed to the doctrine. Did he say he thought the event was near?

Anti. O no. He said he had read the views of a dozen or more writers on that point, and he knew nothing about the time; though he thought he knew as much about it as any body.

It needs no prophetic skill to comprehend the design of such an exhibition of the subject. And it is not only unauthorized by any apostolic example; but it is worse than shunning to declare that part of the counsel of God, which points out how we may "know when he is near, even at the door."

A second case, founded also in fact, will furnish a different specimen of the same class.

Inquirer. Well, brother, according to what we heard yesterday, the end is a good way off yet. You've made a mistake of 120 years.

Adventist. Ah, indeed! If that is the case, we shall be very glad to know it. Who has discovered the mistake?

In. Father P. says so.

Ad. Then Father P. knows all about it, does he?

In. O, no. He says *nobody knows anything at all about the time.*

Thus it is that the enemies of the truth fulfil the prophecies by opposing it.

These are not Adventists. They don't believe what God has spoken. Nay, they even give the lie to the God of truth. A remark will make it perfectly plain. Suppose the same position had been taken among the early disciples in reference to the fate of Jerusalem. Christ had told them plainly, "When ye see Jerusalem encompassed with armies, then know that the desolation thereof is NIGH." Now suppose some one professing to be a disciple, had stood up among the disciples on the appearing of the armies about Jerusalem, and, while the words of the Savior were under consideration, had asserted, "the event, it is true, will come, but *nothing can be known of the time.*" Do you think he would have been looked upon as a believer of Christ? The question need not be answered.

Now the position of this class does not involve a disbelief of our particular views merely, but the disbelief of the word of God. They do not reject the idea that we know when the Lord is coming only; but that it will ever be known till he comes. They deny that God has given us any means of knowing it in his word, in opposition to what the Lord himself has plainly declared. They pretend to believe the truth, only that they may oppose it in its most important practical bearings.

Our brethren should not complain. God has marked every section of the field; we must take our position, and we must choose it for ourselves.

He only who believes what God has spoken on the advent, is an Adventist. H.

The Seven Times.

We find the following able argument on the chronology of the seven times, in the prophetic writings of M. HABERSON—an English writer of considerable distinction. This will show that this prophetic period, is not peculiar to Mr. Miller, and that those who are familiar with the Hebrew, do not all reject it.

"In the book of Daniel, as well as the Revelation the word TIME is used to express an acknowledged chronological period of a determined and unequivocal duration, the meaning of which has been already explained; and to my mind, after a very close consideration of the subject, the PERFECTION of calamity which has fallen upon the whole Jewish nation, has a PERFECTION of duration attached to it, in the clear, intelligible, and divinely accredited term of SEVEN TIMES, named in four several places in this important prophecy of the 26th of Leviticus: "If ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you, also in fury; and I, even I, will chastise you seven times for your sins." (verses 27, 28; likewise 18—21, and 24). And although the Hebrew term here used is not exactly the same expression, as *seven times* in the latter prophets; yet, I conclude, from the peculiarity of its phraseology; and from its standing in this remarkable position, that, although the term is rather more obscure than that which is subsequently employed, yet, notwithstanding, it has a direct reference to a determined period.

The celebrated Joseph Mede, who wrote very largely on this subject about two hundred years ago, and whose name is increasing in estimation with students of prophecy, was of opinion that the three times and a half of Daniel, and the same as brought forward by St. John, are but the bisection of a complete number of seven times, which he considered, and I think truly, as the Sacred Calendar, or the great Almanac of Prophecy; and to which he thought all prophetic mention of times in the Scriptures has reference. He also recognises the captivity of Israel under the four successive Gentile monarchies, as forming this complete period, or great calendar of prophecy; and this he does simply by reasoning *a priori*, and without any reference that I know of to any distinct or definite prophecy connected with the subject. The learned Mr. Faber also recognises the same principle, and assumes as a datum the mention of "seven times" in Nebuchadnezzar's dream of the great tree, which he justly regards as intimating the whole period of the four tyrannical monarchies, giving his work the title of "The Sacred Calendar of Prophecy." The Rev. Mr. Digby, Mr. J. A. Brown (author of the "Eventide,") and other writers, also consider the great period of "three times and a half" as only an *incomplete period*—the half of "seven times;"—and all who have thus noticed it, have likewise agreed that the complete period refers either to the duration of Israel's captivity, or, which amounts to the same thing, the duration of the Gentile monarchies.

As a complete period under the designation of "seven times" thus appears to be acknowledged, comprising an almanac or calendar in which other chronological predictions are involved—though it appears, like some great discoveries in science, to be recognised rather by induction than by actual demonstration—I will now proceed to give those reasons which have led me to conclude that the often repeated mention of the term in Leviticus xxvi., as well as in Daniel iv., must have a chronological signification.

FIRST. From its being mentioned in this place in immediate connection with Israel's and Judah's awful punishment;—and it is reasonable to suppose, that, if it were noticed any where, it would be in such a connexion. It is frequently named in other places, as seeming to have a reference to something important. Our attention, for instance, is drawn to the circumstance of the meeting of Esau and Jacob, at which the latter, representing the house of Israel, bowed himself "seven times" before the former, who represented Edom as head of the Gentiles;—and again to the Israelites encompassing the walls of Jericho "seven times," ere God (on the sound of the trumpet) miraculously appeared in their behalf, and gave them possession of the first city in the land of Canaan;—also to Elijah's sending his servant "seven times" before the appearing of the "little cloud," like a man's hand, indicative of another miraculous interference in their behalf;—and to similar passages.

SECONDLY. There exists a great probability that this "seven times" has a chronological import, when we further consider the actual length of ages to which the event it represents has already run, in connexion with the signs of the times, and with the general expectation of the Church.

Our second chapter has, according to the best chronology, fixed the exact time of Israel's final captivity to have taken place in the year before

Christ 677 or 676; consequently, by adding to this date that of the present year (now 1842 after Christ), it will make this captivity to have already lasted 2518 or 2519 years. Now as "seven times," or 7 multiplied by 360, is 2520, the number of natural years imported by this term, it follows, that at present only three or four years remain to the expiration of this stated period. And as there are such manifest indications of great changes being at hand, and that we are living "in the latter days," the presumption is strong that this expression is in the highest degree significant and ominous!

THIRDLY. This probability is greatly increased by the fact, that the great national shocks which preceded, portended, and hastened Judah's and Israel's fall and captivity, have, after the lapse of "seven times," or 2520 years, been correctly answered, or responded to, by *corresponding shocks*, portending and hastening their deliverance, and the downfall of the nations by which they have been oppressed.

Among these he instanced:—

1. The calling in of Tiglath Pileser, king of Assyria, by Ahaz king of Judah, to assist him against Rezin king of Syria, B. C. 740. This was responded to in 1780, at the end of 2520 years, in the commencement of Infidelity in France, which finally shook Europe to its centre.

2. The invasion of Palestine by Shalmanezar, B. C. 731, which was 2520 years prior to 1789, another remarkable year in the progress of the French revolution.

3. The captivity of Israel by Shalmanezar, B. C. 727, which corresponds to A. D. 1793, another remarkable year in French history.

4. The siege of Samaria by Shalmanezar B. C. 724, just 2520 years before the first appearance of Bonaparte in A. D. 1796.

5. The second siege of Samaria, by Shalmanezar B. C. 722, which corresponds with A. D. 1798, when the Pope was first taken prisoner.

6. The invasion of Judea by Sennacherib, B. C. 714, which was responded to in A. D. 1806, when the Emperor of Germany was obliged to resign his imperial headship of the western empire, and Bonaparte was crowned king of Italy.

7. The loss of Sennacherib's army, before Jerusalem, B. C. 708, or 2520 years before A. D. 1812, when Bonaparte lost his army in the snows of Russia.

8. The next great event in the history of God's people, was B. C. 677, when the Jews lost their independence, and their enemies reigned over them; and we may therefore expect it will be responded to about this time.

Again, he says:—

FOURTHLY. Another reason which has led me to regard the expression "seven times," as strictly chronological, has been deduced from the present "SIGNS OF THE TIMES."

This he particularizes to some extent, which our limits oblige us to omit. He then adds:—

FIFTHLY. The last reason which has induced me to consider this term of *seven times* as strictly chronological, is, that its termination, calculated from the final captivity of the Ten Tribes according to the date inferred in the second Chapter, will happen in the year it is required it should happen, to *harmonize with other unfulfilled prophecies*. This will be immediately perceived by a reference to the chronological chart in this work; and still more particularly by the explanations subsequently given of the different periods to which it refers. These are the "forty and two months," or the "twelve hundred and sixty days," connected with the Papacy; and the period which includes these, namely, the *two thousand three hundred days*, and which latter likewise includes the *hour, day, month, and year* belonging to Mahometanism. And it will be found, as this work proceeds, *irrespective of all chronological calculations*, that the end of Mahometism, the end of Papacy, and the end of the Jewish dispersion, are all to transpire at one and the same time, and to be dependent one upon another. Such being the case, and when in addition we see how

the different chronological periods, without being at all forced, tell the same tale; and how the finger of their respective dials is pointing to the same division of time, it ought not to be on slight grounds that we suffer our attention to be turned away from them. If we do, it may well be asked what sort of evidence or demonstration we require? what is it that will satisfy us? Sure I am that upon this as well as other important questions, *if Moses and the Prophets be neglected, neither shall we believe, though one rose from the dead; or though an angel spoke to us from heaven?* The bottom of all the mischief appears to be this, that we have schemes and plans of our own, which we do not like to be broken in upon. We are full of activity and bustle, anticipating a thousand great things from our own exertions, which we consider must succeed, and to which we attach one degree of importance, whilst God attaches another. I alude, it will be perceived, to the different religious Societies; to all of which the most abundant success, in any way that may really tend to the glory of God and to the salvation of souls, must be gratifying in the extreme to every Christian mind; still, as far as they are a sign of the times, the finger of the dial points exactly to the same momentous period as above explained. Our Lord hath told us, that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come:"—a sign which, it will be found in Rev. xiv. 6, 7, is still more distinctly identified, not with the conversion of the world, as it is vainly imagined, but with the *hour of God's judgments*. We shall do well, therefore, in this as in all other cases, to submit our wisdom to that of God, and humbly defer to "the law and the testimony;" else we shall find that, as *snare*s, these prophetic events will come upon us at a time when we are totally unprepared for them.

May we all, therefore, "watch, . . . and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

It may be proper to add, that one great event for which Mr. Habershon is looking in common with most of the English Literalists, is the restoration of the Jews. This renders his opinion respecting the chronology of this period, none the less important. 1844 is his time for the termination of the prophetic periods.

Letter from Sister Sarah H. Brown.

DEAR BRO. BLISS,—I have never given you my humble testimony for the truth; but as time hastens to a close, and I have nothing to gain or lose except the approbation of my God, I yield, to what appears to me, duty; if what I communicate has not been too often repeated, or if it will in any way advance the cause of Christ, it is most cheerfully offered. For nearly a year I have been settled and grounded in the belief of Christ's speedy coming: still almost every day brings new proof to my mind, and I am actually astonished at the repeated evidences from the Bible that about 1843 is the time appointed when the end shall be. Recently, from listening to Bro. Miller's lecture on Dan. xii. 7, I was led to study the Bible relative to the "seven times," parts of which are referred to in the book of Daniel. The result has been the confirmation of my hopes by the light reflected from this single point, if we should yield up the 2300 days and the 70 weeks. These, however, are but fractions of the 7 times: for as they begin B. C. 457, and the 7 times B. C. 677, the difference is just 220 years, 2300 - 220 = 2520, 490 - 220 = 270 = 1810 = 2520. Thus we see that none of the numbers in the book of Daniel, are arbitrary, all springing from the 7 times; like streams diverging from a fountain we have still one *mighty bulwark* immovable as the pillars of heaven, for the *oath* of the Almighty hath established it.

We find the threatenings of God to disperse his people, in Lev. xxvi: 27—28.—"And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." These threats began to be executed in the days of Ma-

nanasseh, 677 B. C. 2 Chron. xxxiii. 11, and because of Manasseh's sin, "And I will cause them to be removed into all the kingdoms of the earth because of Manasseh the son of Hezekiah, king of Judah, for that which he did in Jerusalem."

They were to be scattered and trodden down by the Gentiles for a "time, times and an half," and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished, Dan. xii. 7, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months. Rev. xi. 2, we infer also that the Gentile power shall be in exercise over God's people to the end of all things. See Luke xxi. 24, "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Also Rom. xi. 25, 26, blindness in part is happened to Israel, until the fulness of the Gentiles be come in." "And so all Israel shall be saved." Eph. i. 10, that in the dispensation of the fulness of times he might gather together in one all things in Christ. Both which are in heaven and which are on earth, even in him."

Another power is to tread down the saints of the Most High, and is to continue a "time times and half," Dan. vii. 25, Rev. xiii. 5. This power does not continue to the end. See Dan. vii. 26, "But the judgment shall sit and they (the kings) shall take away his dominion to consume and destroy it *unto the end*."

From 677 B. C. to 508 A. D. God's people were subject to nations observing pagan worship alone; a period of 1185 years, leaving just 1335 years to the end of the 7 times, or the 2520 years. See Dan. xii. 12. For 30 years after the daily was taken away until Papacy was fully established, the same power oppressed the saints, making in all 1215 years. In the A. D. 538, ecclesiastic and civil power were united in the Pope. Consequently the saints were delivered into his hands for a time times and an half, or 1260 years, down to 1798, when this form of government was demolished, the popes dominion was taken away, and the saints passed again into the hands of Gentile governments. They had already been subject to these powers 1215 years, and the appointed "times of the Gentiles" being 1260 years, then 45 added to 1215 must be the "fulness of times;" these last 45 years beginning A. D. 1798, must end about A. D. 1843. "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left unto heaven, and swear by him that liveth forever, that it shall be for a *time, times and an half*; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. xii. 7. In this verse we have the *oath* of God relating to the time, and also to the scattering of the power of the holy people. We understand about the time and believe the last days of that time are just closing; but the power of the holy people must be scattered before all is finished. Who are the holy people? The carnal Jews? Jesus told them they were of their father the devil. Vers. 8, 44. Until the Jews rejected Jesus Christ, they were, as a nation, God's people; but now none are Jews, or God's people, but they who believe and trust in his Son Jesus Christ. Is the professed christian church here called the holy people? It might have been, in years gone by, but *not now*, for she, in her turn, is rejecting Christ and his sayings. Within the last 45 years, she has aroused herself; many here "run to and fro, and knowledge has been increased," but whenever she began to act *efficiently*, some difference of opinion or minor points of doctrine has sundered her members, paralyzed her efforts, and left her cause a reproach to the enemy. But at present she seems to have yielded all, and gone over to the enemy, entered into league with him, and will,

we awfully fear, share his fate, when her insulted Lord shall come. Who then are the holy people now existing? Sure, those humble, self-denying, cross-bearing, oppressed and persecuted ones, who are loving and confidently looking for the speedy coming of their Lord? Is their power scattered? Hundreds, yea thousands, have heard and believed that "the Bridegroom cometh." The cry has gone on the wings of the wind, throughout the earth; and if the faith and efforts of God's people had been united, it would seem as though all mankind would have believed. But what is the aspect of things among us? Why, error, in all its forms, extravagances of every description, are flooding our ranks, and seeking shelter under our wide-spread banner. The devil has translated himself into an angel of light, and is now using all his cunning to destroy the truth of God, scatter the power of his people, and thus prevent the advancement of his cause. We live in perilous times; dangers and pitfalls are on every hand; our only hope is in God; but in him we have all to expect; instead of being disheartened or faint, our faith should greatly increase as we see this *last sign* of the end of time. We must be tried and purified; let us abide the furnace, so that we may stand before the Son of Man. Trials come just when we do not expect, and are of a character entirely new and unthought of; but out of them all our Lord will deliver us. Every eye should now be directed to its Maker, or we fall amid false theology and false professions. The elements of Christianity, so called, are in perfect conflict; a tremendous hurricane threatens all before it; but planted on the "Rock of Ages," having the certain truth of God, we'll stand unharmed till our great deliverer appears.

SARAH H. BROWN.

Letter from Bro. B. H. Albee.

Dear Brother Himes:—In the providence of God, I am still an inhabitant of this sin-polluted world,—a pilgrim and a stranger. But thanks be to our Father in Heaven, I am looking for a better, even an heavenly and a glorious city, whose foundation, builder, and maker, is God. I feel that if any cause demands a remuneration for services, it is the one in which you are engaged. The cause I verily believe to be a good one: one on which God has placed the seal of approbation. And I feel willing to sacrifice any thing for its propagation. We feel the need of a well-qualified lecturer in this barren and unfruitful land, for we are truly suffering a spiritual drought here for the pure Word of Life; I mean that portion which has been so much neglected, or else perverted from its true meaning. The ministry in this region almost universally, are opposed to the Advent doctrine, and they have almost as much influence over the people as the Pope of Rome has over his churches.

I have distributed the publications I received from you last Spring, gratuitously, to all that would receive; and I have done what I could for my Master, in my weakness, to diffuse a knowledge of his coming to judgment this year. But I have been opposed, despised, and rejected; but I can say that I rejoice in being despised for Christ's sake. I know of no place in what we call our civilized world, according to the number of inhabitants, where the Little Horn, Paul's man of sin, rules with such absolute sway as here. The love of truth and the exposure of error, induces me to warn you once more with my pen, to heed not his insinuations, nor hearken to his devices. War a little while longer; wield manfully the shield of faith, and ward off his fiery darts a few days more; Jehovah has told us that his body shall soon be destroyed, and given to the burning flame. And now, dear reader, permit me to ask you a few solemn and momentous questions respecting his end, upon which I hope you will not decide, without deliberate consideration.

Like an individual man, the world of nature and of human character, in the aggregate, has the character of a progressive and limited existence. The times indicate its maturity and dissolution. The prominent symptoms are those of dissolution, oppression, fraud, avarice, pride, licentiousness, and all the forms of vice, are brought to maturity in

craftiness, refinement and outrage. In all of them the world manifests the incorrigibility of old age—ripened for the concluding judgments of heaven. We believe they will soon break upon it. All nations now existing seem to have arrived at a maturity for universal dissolution and destruction. We believe the present calm to be the precursor of the lowering storm—the lingering sunshine of the day of grace, quickly to close in the dark, terrific night of just retribution.

Why should not that day soon close, and the night soon set in upon the world? Has it not had time enough to repent? Has it not hardened its heart enough? shed blood enough? wrought misery and wrong enough? Has it not sown sufficiently for its harvest? Is it not ripe, just ready for the thrusting in of the sickle to the gatherers for the wine press of the wrath of Almighty God? Has not this earth been possessed by the wicked long enough, and made by them a theatre of murder and all crimes and miseries? Is not the time now near for the righteous, its lawful heirs, to possess it?

Is not the time now near, for Satan's kingdom to give place to the reign of Christ and his saints?—Do not the times indicate it? Whatever primitive christianity now exists, is no more than that little spark of faith which our Lord foretold would be found on earth by him, when he should come to the ending of the existing state of the world.

Then, dear friends, heed these loud calls and warnings from high heaven; and prepare for the coming event that awaits us all: give up the world—renounce it totally and forever—forsake all for Christ—let go all hold upon the pleasures, the possessions, and the honors that are seen, for those which are not seen; to do this fully, enduring unto the end, is a trial of the heart and the soul to the utmost. But what earthly pleasure or treasure will one not give up when hailed with such overwhelming joy, as "the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which, as christians, all hope to participate. New Heavens, illumined with a never-setting sun of ineffable glory, spangled with stars far brighter than our present sun; a new earth surrounded with an immortal atmosphere, filled with unfading freshness; sweetness and beauty, decorated with charms incomparably superior to those of Eden and its ancient Paradise; animated, too, with the presence of Natures eternal and immortal King, and his celestial train; the eternal home of the saints, where—

'Sickness and sorrow, pain and death,
Are felt and feared no more.'

I say, who would not gladly exchange a sin emaciated face, a shattered constitution, sown thick with the seeds of death, for a spiritual and immortal frame; a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agony, all covered with floods of water, that have washed and drenched its deeply furrowed face with a thousand mountains and valleys, for a new earth, never to be trodden by the profane foot of a prodigal during the ceaseless ages of eternity.

And now I will close by setting before you St. Luke's admonition to us all. Luke xxi.34. "Take heed to yourself, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

From one who wishes your salvation.

B. H. ALBEE.

E. Machias, Jan. 20, 1844.

Correspondence.

THORNTON, N. H. Bro. A. Lyford writes,—That they have a little band in that place, who are waiting for the Lord. We are denounced as heretics because we read the Bible for ourselves, and exhort others to be ready for the coming of the Lord; but we have no fear while God is on our side.

CINCINNATI, O. Bro. H. A. Chittenden writes very encouragingly of the state of the cause in that city and vicinity. He says, "This place is filled with souls whose hearts beat high in the prospect of a glorious immortality. College Hall is filled to its utmost capacity; in fact no place in the city is sufficiently capacious to accommodate those who wish to hear on this question. Bro. Stephens is laboring in St. Louis. The labors of Bro. Jacobs have been much blessed in the Lord."

MILWAUKEE, W. T. Bro. Samuel A. Stratton writes, "Should some of the Advent brethren be disposed to come to this place, they would find more than one welcome home."

WORCESTER, Ms. Bro. F. E. Bigelow writes,—"We had Bro. Osgood to preach for us yesterday, and in the evening he gave an account of his labors in New York, and it was very encouraging. He has returned on account of his health."

To A CORRESPONDENT. "A Spectator," should have given his real name.

CORRECTION.—The stove, which we stated Mr. Miller had purchased last winter, at the cost of \$20, was purchased by his sons, who carry on his farm, for \$25.

ADVENT.

And is there a last day?—and must there come
A sure, a fix'd inexorable doom?
Ambition! swell, and, thy proud sails to show,
Take all the winds that vanity can blow:
Wealth! a golden mountain blazing stand,
And reach an India forth in either hand;
Spread all thy purple clusters, tempting Vine!
And thou, more dreaded foe, bright Beauty! shine.
Shine all, in all your charms together rise,
That all, in all your charms, may despise,
While I mount upward on a strong desire,
Borne, like Elijah, in a car of fire.
Religion! O thou cherub, heavenly bright!
O joys unmix'd and fathomless delight!
Thou, art of all; nor find I in the whole
Creation, aught but God and my own soul. YOUNG.

Letters received to March 16, 1844.

L Bullough \$1; C I. Farnum \$1; M O Pray \$10; James P Baxter; O Wyatt \$2.37; P Jack by pm \$1; D Westgate \$2, and S Stone \$1 by pm; David Bates \$5; J Pettinger by pm \$3; J Nichols 2d by pm \$1; L L Woodruff by pm \$1; pm Middletown, Ct; R Miller \$1; Seth Billington by pm \$1; M Betty by pm \$1; Wm Pearce by E Longfellow \$1; pm Eastford Me; pm Bangor Me; A Spectator; J R Moore by pm \$3; C Brown by ex. \$11; T M Preble by ex. \$15; Z Baker; C B Hotchkiss; F E Bigelow \$7; SP Davis by pm \$2; H H Smith by pm \$1; F Pascal by pm \$1; C Perkins by pm \$1; pm Montpelier, Vt; E Hall; Benj. Libbey by J A Cole \$1; Rev Wm Arthur by pm \$2; S J Madison by pm \$1; J G Meder by J Haselton; \$1; T Fish by pm \$1; O Bates by pm \$2; S A Stratton \$1; H A Chittenden; Wm Smith \$1, and J V Teft \$2, by pm; J Turner \$15; Levi French 35 cts; E G Colby Esq. by pm \$1, and C Swasey by the same \$1; M E Stone; G S Miles; J W Spalding; pm Brooklyn Ct; M Wilson by pm \$1; James Smith by pm \$1; N P H; H Bussell; J Randall; L M Hersey; H Bustell; R Garland \$1; J Cain et al; J Barlow; O Burnham, and O Moody by pm \$1 each; J King by pm \$1; pm Leominster, Ms; S K Baldwin \$10; T Grandy \$2, E G Sugg \$2, and E Holcomb \$1 by pm; Dr Atwill by pm \$1, all right; M Farnsworth, \$1; W Moore \$1; S Weed by pm \$1; F Ripley and I Smith by pm \$2 each; J Crosby by pm \$1; Nancy Bartlett \$1; pm Hartford, Ct; pm Bradford Ms; Chs Chandler by pm \$1; pm Farmington Me; A Crocker by pm \$1; pm Ossipee NH; A Atwood by pm \$1; J C Vesper by pm \$1; Wm S Miller \$1; C R Wood, L Woodworth, Lucinda Hubbard, J E Darling and L Briggs by pm \$1 each; F E Bigelow; Thomas Woodward \$1 for vol 7; Tho. Smith; C Gilman by pm \$1; H W Pray by pm \$1; E Newell 2d by pm \$1; D H Gould by pm \$1;

Packages Sent.

L F Wooster and Mary Bump, Campton N H; Geo. Atkinson, Ashburnham, Ms at Knight's tavern; O Wyatt, Dover, NH; M O Pray, Providence R I 74 Arcade; J Litch Phila. 41 Arcade; J V Himes 9 Spruce St New York; Z Baker, New Bedford Ms; Mr Baldwin, Meredith Bridge, NH; F E Bigelow, Worcester; Thos. Fish, Water-Valley, Erie Co NY; Samuel Stratton, Milwaukee W T; C Cole, Lowell; T M Preble, Manchester NH; Levi French, N W Bridgewater, Me; D Bates, Russell depot, W R R; Eld T Smith, Vienna, Me; E C Gahusha, 17 Arcade, Rochester, NY; Ezra M Griffin, Walpole NH; N Hersey 78 Arcade, Providence, R I; G S Miles, Albany N Y; M D Farnsworth, Peterborough NH; W Moore, Windsor, Vt; Chas. Hensy, Albany NY, 67 Green St.

New Works.

"Review of Prof. Chase's Remarks on the Book of Daniel," by L. Hersey, a shoemaker and city watchman. 4 cts. This is a good illustration of wisdom perishing from the wise. To it is also appended a short synopsis of the evidence of the Advent being the next event.

"First Principles of the Second Advent Faith," by L. D. Fleming. 6 1-4.

This is a collection of Scriptures illustrating the various points of our belief, which is much needed at the present crisis.

Our late Publications.

NOS. OF THE LIBRARY.

33. The Chronology of the Bible. By S. Bliss. 6 1-4.
39. The Herald of the Bridegroom. By A. Hale. 6 1-4.
40. A Warning to Watchfulness. By F. G. Brown. 6 1-4.
41. "The Age to Come." By L. C. Gunn. 12 1-2.
42. Origin, Nature, and Influence of Neology, by N. N. Whiting. 10 cts.
43. First Principles of the Second Advent Faith. By L. D. Fleming. 6 1-4 cts.

ADVENT TRACTS.

1. Address of the Tabernacle Committee. 3 cts.
2. Reasons of our Hope. By S. Bliss. 3 cts.
3. Paraphrase of Matt. xxiv. and xxv., with the corresponding passages in Mark xiii. and Luke xxi. 3 cts.
4. Breakers Ahead! a Warning from the Faithful Pilot. By A. Hale. 3 cts.
5. Picture of Christendom; extract from a Sermon by Robert Atkins, of Europe. 3 cts.
6. Review of Prof. Chase's Remarks on the Book of Daniel. By L. Hersey. 4 cts.

"Words of Warning," 2 pages each. 18 on a sheet; 3 cts. per sheet; or, 2 cts. per dozen, 12 1-2 cts per hundred, \$1 per thousand.

"Prepare to meet thy God." By L. Hersey. 37 cts per 100.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES }
VOL. VII. NO. 8. }

Boston, Wednesday, March 27, 1844.

WHOLE NO. 152.

THE ADVENT HERALD
IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five
Dollars for 6 Copies, Ten Dollars for 13 Copies.

Dow & Jackson, Printers,

THE IDOL SHEPHERD.

In his days Judah shall be saved, and Israel shall dwell safely—and this is his name whereby he shall be called, The Lord our Righteousness.—Jer. xviii. 6.

Woe to the idol shepherd, woe!
Who leaves the flock of Christ to die;
Awake, O sword, against him!—lo!
The Lord of hosts in wrath is nigh.

Woe to the pastors false, who leave
Their wandering sheep afar to stray,
Where beasts devour, and wolves deceive,
And make the tender lambs their pray.

O shepherds, woe to you who feed
Yourselves, and who the fatlings slay;
Who eat and drink, nor ever heed
The lost ones in the cloudy day!

“Prophet and priest are all profane;
Their guilt hath made my house abhorred;
The souls of men they sell for gain—
Shall I not visit!” saith the Lord.

But, little flock, oh, fear not ye!
Be not dismayed, though whirlwinds rise;
For ’tis your Father’s fixed decree
To crown you with the conquerer’s prize.

One Shepherd then shall rule one fold—
One King shall reign, the earth to bless;
And gladdened nations shall behold,
And hail The Lord our Righteousness.

The Loaves and Fishes.

RELIGIOUS TEA PARTIES.

The period seems to have arrived in which we should express our views at some length, upon the new fashion of raising money, which has lately been introduced among us. Our friends at a distance will regret to learn that the fashion is progressing, and that several Baptist churches have already yielded to its contagion. The principles which apply to such matters ought, therefore, to be carefully examined, and correctly understood.

It will be admitted by all, that the religion of our Lord and Savior, is not worldly or sensual, but heavenly and spiritual—that its legitimate effect is, to promote equality in the participation of religious privileges, and to discountenance on religious occasions, distinctions wholly dependant upon money. We think it capable of proof that in all these respects, religious tea parties violate the principles of Christianity.

They conform to the world. They are, and are called, “Tea Parties,” to which people assemble in large numbers to partake of refreshments in common. Having “houses of their own to eat and drink in,” they break up domestic life to eat and drink in common. This they do, not from necessity, but voluntarily, and thus set an example to their families to attend large parties, wasting time and money, and abandoning domestic comfort for

public dissipation. The occasion furnishes all those opportunities for *dress and show and jollity*, which are the chief inducements for attending worldly parties.

If in all this, there is no conformity to the world, no approximation to its fashions, we must acknowledge that our intellectual vision is more than usually confused.

The kingdom of heaven is not sensual. It consists not in meats and drinks. From the time in which the apostle of the Gentiles denounced the festivities which the Corinthians connected with the Lord’s Supper, good men have been afraid of mingling eating and drinking with public religious services. They have not approved of commending godliness by an *appeal to the appetites*. Even the end, they have not regarded as sanctioning the means.

It is a good object, all will admit, to pay off the debts of a church.

And it is undoubtedly a good practice to attend prayer meetings.

Some men and women will not come and contribute their quarter of a dollar a piece for the liquidation of the church debt, unless they are tempted by some good things to eat and drink. Where is then the harm in making a supper or a tea party for them? Will their money be less valuable because we have tempted them by an appeal to their sensual appetites?

And why not extend the temptation, and draw them to the prayer meeting? A number of dainties to pamper them, would probably entice a crowd to our prayer meetings, or the public services of the Lord’s day. And who knows how much good might be done? How many a poor wretch, who cannot now be drawn to the house of God, might be tempted by the savor of a good dinner?

Brethren, be not deceived. If the principle be good in one case, it must be in the other. If it be right to obtain money for religious purposes by pampering the appetite, it is certainly right to allure men to the house of God by a similar means. The one object is as good as the other.

When thou makest a feast, invite—whom? Plainly all the good people who will pay well, and thus enable us to liquidate our church debt. “The resurrection of the just” is rather a distant matter, and while waiting until *that* time for our recompense, in the mean while we will be pressed for interest on our mortgage. Therefore we cannot admit the poor—that was well enough to preach in days of yore—before we travelled to the celestial city by railroad, and Mr. Make-it-easy acted as agent. *Money, money*, is the principal thing. Get money, and with all thy gettings, get the cash to pay church debts. What if a poor brother or sister should look in, and see the church enjoying themselves with the good things of this life, at the same time perhaps listening to the edifying discourse of some spiritually minded man, who is congratulating them on the disinterestedness of their charity?—Alas! *poor* brother or sister, you cannot join in the godly festival, unless you can beg or borrow *money* enough to satisfy the church of your merit.—*Bap. Ad.*

Our Church;

OR

DR. ORTHODOX AND DEA. HOPEFUL.

PART II.

CONTINUED.

The subject of the article here continued is not a mere fancy sketch. Ed.

[Farmer Steadfast we visit next, who lives one mile from the city. The good man has just commenced lecturing about the Lord’s coming, and we find him writing a letter to the editor of the Advent Herald, giving information respecting the good cause in his region.]

After the usual preliminaries, Dr. O. says, “So we hear you are in fine business! lecturing at school houses! You’d better stay at home and assort your seeds, and repair your farming utensils, for, in my apprehension, you will have time enough yet to use them.”

Steadfast. The common sense which God has given me, and by which I judge, from the face of the sky, what the weather will be, has led me to discern the signs of the times, and I know that the Son of man is near, even at the door.

Dr. O. Just as near as he always has been, for those signs have always existed—he is no nearer now than he was 1800 years ago—all things remain as they were from the beginning. It’s amazing to me, how a man of your sense and discrimination, can fall into so fanciful a delusion. Why, I have graduated at a Theological Institution with its highest honors, and of course may be supposed to know some little more of the Bible than yourself, and I plainly tell you that I cannot, after much research, find any promise of the Lord’s Coming! I don’t think he ever will come, as you suppose; I believe its a spiritual coming.

Steadfast. I bless the Lord that I know where the promise of his coming is—and that through his rich and abounding grace, I am not left to ask with unbelievers and scoffers, “Where is the promise of his coming?” You are yourself, a sign of his speedy appearing, in your unbelief.

Dea. H. You have not the audacity to say that the pastor does not preach the whole truth?

S. I certainly have; and I solemnly warn him, if he would be a true watchman, to find out the indications of the times, to ascertain what time of night it is, before he cries so loudly “all’s well.”

Dr. O. Better keep at your own business—assort your seeds, and get your farming utensils in order. This preaching of yours is the veriest nonsense under heaven. You will ruin your reputation, and then you will be in a very desirable predicament, truly. You will be so unpopular that you will never be able to get into any office.

S. I am not toiling for an earthly crown. If all who profess to be shepherds, were faithfully warning the flock, I might not be called upon to labor quite so hard in the cause; but in view of the fallen state of the nominal church, and the hasting judgment, I shall cry aloud and spare not. A wonderful and a horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule, by their means, and my people love to have it so; and what will ye do in the end thereof? These are the words of the Lord.

Dr. O. We should like to know what you mean, by prophesying falsely?

S. Crying peace and safety, when sudden destruction is about to burst upon us. Saying that my Lord delayeth his coming, and there must be a millenium, and great temporal prosperity given to the carnal Jews, by way of rewarding them for crucifying and rejecting the Savior, and saying “his blood be on us, and on our children,” before the Lord can come. This is what I call prophesying falsely.

Dr. O. Oh, nonsense, you are deluded and entirely fanatical; but what are your views with regard to our Church?

S. Very different from what they formerly were. I have, thanks to the Lord, got the mark of the beast quite effaced from my forehead and right hand, and am made a freeman by the truth.

Dr. O. Mark of the beast! Pray what do you mean?

S. I believe the last beast described in Rev. 13th, arising with Lamb's horns, and speaking like a dragon, is protestantism—verse 16, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The mark is, laying stress on belonging to a sect—clanism under a religious cloak. I am a Presbyterian, says one, *that*, then, is his mark, the name by which he is known. A stranger calls on you, and expresses a desire to preach for you; you wish to see his mark—the credentials that he is a preacher, in good and regular standing in your denomination. He tells you that he has not seen fit to connect himself with any of the popular sects of the day—yet he feels the love of Jesus animate his heart, and he would do his will—and preach salvation to the perishing.—You would doubtless say, Preach for me! No indeed; you may think yourself well treated to be dismissed without further ceremony. You cannot buy or sell truth with us. You cannot "trade in spiritual things here." Why, what presumption to attempt to do it without our mark!

Again—when about to commemorate the Savior's dying love, it is customary to say, "All members of evangelical churches, in good and regular standing, are invited to participate with us in this ordinance;" that is, those who have the mark, may buy and sell—may sit at the Lord's table, while all others are excluded, however the love for the Savior may be burning in their souls.

Then too, when an individual changes his place of residence, he must take credentials with him, testifying that he is "in good and regular standing"—bears well the mark of the beast, else the church to which he goes will tell him that he cannot buy or sell with them. I am well convinced that these things have no foundation in Scripture. The nominal church is heavily shackled with wordly trappings—as if the counsels of heaven were not sufficient to form a religious organization, the wisdom of the earth is called into requisition to give her aid, and the consequence is, that the church is all in confusion, and hence very justly called Babel or Babylon.

Dr. O. I see plainly Satan is helping you, but let me hear your idea of a true church.

S. When sinners are subdued by the love of Jesus, they trust him as their Savior, with unreserved and childlike confidence—all is joy and peace in believing. How delightful it is, to see a band of young converts, their hearts beat in unison, the bond of love binds them together. If they believe and are baptized, take up their cross daily, they are a part of the body of Christ—a part of his church—whether acknowledged by any of the prevailing sects or not. It is a Babylonish idea, that one may not celebrate the Savior's dying love, without receiving the mark of the beast on the forehead—without they can say, I am of Paul, and I of Apollos, and I of Cephas.

The spirit of the different sects is Anti-Christ—it is the spirit of disunion—hence called Babylon, which means confusion. If those loving the Savior had never known any bond but the bond of love, there would have been complete unity. As it is losing sight of the great truths of scripture, to watch for their Lord, they fix their affections on the worldly plan of making our church great—lose their joy and peace in believing, and get estranged from their first love.

Dr. O. With your heretical views, you would disgrace any church, and of course, to be consistent, you will ask for a letter.

S. To be consistent, I shall not ask for a letter.

Dr. O. Not ask for a letter! and why not, pray?

S. Why, that would simply certify that I had the "mark," which I hope and pray I have not.

Dr. O. Well, you have one mark, if it is not ours—and you will be a laughing stock—a thing to be pointed at from henceforth. You never will be able to get up in the world again.

S. Never mind—the Lord is on my side—if earthly hopes are cut off, it is that heavenly ones may be grafted in.

Dr. O. You are quite sure, are you, that you do not want a letter of recommendation from our church, testifying to your good character?

S. How could you do that when you tell me plainly that I am a heretic and a disgrace to the church?

Dr. O. True, true, how could I! Yet, for the sake of the cause, for the sake of maintaining the authority and reputation of our church, and I may say for the sake of your welfare, I can do violence to the strict truth, so far, as to give you a letter—yea, I am very anxious so to do. For there are only two courses for us to pursue—we must either excommunicate you in a disgraceful manner, as "a terror to all evil doers," or give you a letter which will operate as a "praise to all them that do well;" now we had much rather do the latter, and the sooner we do it the better.

S. If, after all that has been said and done, you choose to give me a letter, I certainly cannot object, for it is quite a matter of indifference to me—the letter I should not value, as I shall not feel that it confers any honor on me. If you really feel as you express yourself about my views, I think you would sin quite as little by quietly crossing out my name from the church record, without saying much for or against me.

Dr. O. It strikes me that the most effectual method of hushing this heresy will be, to cut you off, as a withered branch. However, if the Lord should not come as you suppose, you will, doubtless, feel it your duty and privilege to come back to us, and confess your error.

S. After the Savior has so graciously led me into the precious truth, to look for his speedy appearing, I trust I shall not turn traitor, if he should not appear quite as soon as I believe. His coming to destroy the works of the devil, and set up his own everlasting kingdom, is the next great event, and for that I shall earnestly pray until it comes.

Dea. H. What a hard heart you must have to pray that the wicked may be destroyed!

S. I love my Savior more than the wicked, and I cannot pray thy kingdom delay coming, but "thy kingdom come, thy will be done on earth as it is in Heaven." His will cannot there be done, as long as there is the least sin committed on earth, and there always will be sin until the end of the world, for we read that the tares and wheat are to grow together until the harvest. A power is to prevail against the saints till that time. Iniquity will always abound until Jesus comes and reigns personally; for Daniel says, at the time of the end, "the wicked shall do wickedly," and Jesus says, when the Son of man cometh, it shall be as in the days of Noah—as in the days of Lot. When he cometh, shall he find faith on the earth? The great proportion will be unbelieving, and will perish in the great day of the Lord. These views, which you must allow are Scriptural, do not at all impair my usefulness. I labor more whole-heartedly than ever, to bring my fellow men to accept salvation. I feel that the time is hastening, and I will no longer delay, and the great question with me is, Lord, what wilt thou have me to do? How can I most effectually serve my Savior?

Dr. O. Satan is leading you blindfold to ruin!—Why, how strange you cannot see, in this wandering away from your appointed means of grace; you are in the broad road to death. Let me tell you, your own church never has explained the scriptures as you do, and you are consequently in a great and dangerous error.

S. Have you read any of the writings of the Second Advent authors?

Dr. O. Certainly not. I take this stand. The Lord is not coming, at all events, and why should I poison my mind, by their sophistry, so that I could not successfully argue against it? How can I pray to God to lead me not into temptation, and run headlong into its deepest depths.

S. Have you ever attended any lectures on the Advent question.

Dr. O. Attended lectures! You must be beside yourself to ask me such a question. I, a Doctor of Divinity, attend lectures on the subject of the Lord's coming, when I know he cannot come for a thousand years at least. I have too much regard for my reputation, and that of our church, which it is my delight to honor, to be seen at an Advent meeting. In such a case, even if I had a wish to go, I should immediately suppress it. What right have I to encourage such evil and designing persons, by meeting among them—even once, to gratify curiosity? I have too much self-respect—too much love for the Lord to do that.

S. Then you will not accompany me once to the Advent meeting?

Dr. O. Most certainly not—stay—I will go once, tho' wrong as it is, if you will agree to give it all up and preach no more.

S. No indeed; my religion does not permit me to do evil that good may come—this expediency, this looking at consequences—how abominable must it be in the sight of God!

Dr. O. Let me caution you to beware how you tread. We are, in all our ways, to proceed prudently and judiciously. God has given us reason and judgment to use, not to lay up and rust. And, before we make any movement, even in religion, we are to see ahead and look at the consequences.

S. Our great inquiry should be, what is present duty—when we have found out what that is, we are to go ahead fearless of consequences, in the performance of it, and leave the event with God; so did Noah, Abraham, all the patriarchs, apostles, prophets, martyrs, and all of those who have lived and died in faith; duty was theirs: the event was God's. Without this principle there is no true faith. Those who profess godliness now, in too many cases, make an idol of their reputation, and fear to make any movement in any one of the great moral enterprises of the day, lest they shall injure self, in the world's eye. If they express to you privately an opinion, a little in advance of the popular belief, they will attempt to put its light under a bushel, by charging you not to mention it. All those who truly live by faith in the Son of God, count not their lives dear unto themselves, they are willing to sacrifice ease, health, reputation, aye, life itself for the truth's sake. They alone will possess the truth, those who fear to come up to its searching light will be permitted to grope in darkness, to their heart's content. God will give them their desire, and send leanness into their souls.

Dr. O. Really, you are quite eloquent. I guess I shall have to get you to preach for me. Ha, ha. An interesting world we should have truly, if all possessed your fanciful dogmas!

[The Prudential committee finding farmer Steadfast and those of like faith, unwavering in their belief and course of conduct, are in great trouble.—They retire from the house without attempting to pray over the wanderer. On the way home, they console with each other about the fearful state of things in our church, and more especially about the distressing departure from sound doctrine in their own families, that is, the rejection of the millenium fables, by those sensible and discerning christians, Mrs. Orthodox and Mrs. Hopeful.]

The committee conclude it will be the best plan to go home, and persist in their attempts to cause those so dear to them to backslide on to reasonable, church-like ground.

Let us accompany the doctor to his study. Foiled in the objects of the visitation, he does not feel strong enough in his faith, to meet the arguments of his wife, if he should immediately commence discipline with her; so by way of recreation, he betakes himself to his literary pursuits. They are, as we shall see, strongly tainted with the "wine of the wrath" of his opposition to the Lord's coming. He feels to make light of the call to the marriage supper of the Lamb, and says in a thousand ways, "I pray thee have me excused." We leave him in his study, writing a sermon.]

CATHARINE.

To be continued.

Reasons for Withdrawing from the Church.

1. Simultaneous with my conversion to the Advent faith, I was overwhelmed with astonishment to find in what perfect confusion the religious world was, so that I involuntarily cried out, "O what a Babylon, what a Babylon we are all in!" For a long time my soul was like a fountain of waters, which every view of the backslidings, captiousness, and infidelity of the professed church and ministry, seemed to open afresh. Since that time, almost every day has furnished me with some new proof that the dear brethren with whom I have heretofore been associated, have erred from the faith, and departed from the simplicity of the gospel. The most prominent among them, have, in my humble opinion, adopted rules of interpreting the scriptures in common with Unitarians, Universalists, Papists, Sceptics, and Infidels: of course I solemnly believe that they have, as a general thing, and to a greater or less extent, gone over to Unitarianism, Universalism, Papacy, Scepticism and Infidelity. I say

this, not in the way of reproach, but with the deepest pain, and because I conscientiously and before God believe it to be true. I feel therefore that as an Evangelical Christian, and as a teacher of religion, whose duty it is to "contend earnestly for the faith which was once delivered unto the saints," (Jude iii.) to publish my unqualified dissent from all such expositions of God's word; and lest I should be thought to wink at such gross perversions of the plainest Scripture, I do hereby dissolve my connection with such, heeding what I believe to be applicable to the present case,—2 Cor. vi. 14, 15.—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

2. Both among the ministry, and the laity, I have been grieved to find many, who deny the doctrine of the resurrection of the body, (Phil. iii. 21.) the second personal, glorious appearing of Christ: (John xiv. 3.) and who question at least, the doctrine of the final destruction of this earth, (2 Pet. iii. 10.) with other kindred truths. These individuals are in the fellowship of the church, and are suffered to remain there unmolested, while those who are guilty of believing in the pre-millennial advent of our Lord, under the slightest pretext, are arraigned, tried and thrust out. Knowing therefore the contagious influence of being associated with those who wrest the Scriptures unto their own destruction, I must deem the following holy advice addressed to me, 2 Peter iii. 17.—"Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

3. I verily believe that they have "a form of godliness," but deny the power thereof. "They profess the power of God, but in works they deny him." This is evident everywhere and in everything. They have publicly ridiculed the idea of arriving at the doctrine of the Lord's coming by means of prayer, and the teachings of the Holy Ghost, so as in some few instances at least, to shock every sentiment of the soul. "From such" Heaven calls upon me to "turn away."—(2 Tim. iii. 5.)

4. I cannot think otherwise than that very many of them are the scoffers, and the false teachers who were to arise in the last days, and impiously to demand "Where is the promise of his coming?" (2 Peter iii. 4) and to say—"Peace and safety." (2 Thess. v. 3.) In this general cry I dare not join, lest "sudden destruction" overtake me, and the blood of souls be found on the skirts of my garments. My duty is made clear therefore from 2 Cor. vi. 17, 18. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

5. They are eating and drinking with the drunken, and thereby furnishing alarming evidence of their character and doom. The counsel of the apostle is now applicable to me, Eph. v. 11. "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

6. They have beaten and smitten their fellow-servants, who have been watching for their lord's return, and proclaiming his coming. They have opened their pulpits for the discussion of almost every other subject, and thrown open their houses of worship for feasts, and a variety of public entertainments, but have prohibited God's ministers from proclaiming in the same, "The hour of his judgment is come." They have thereby taken away our licence to preach, and cast contempt upon us. Our affections are therefore alienated from them, and I can no longer regard them as the body of Christ. My duty is therefore pointed out in 2 Thess. iii. 6. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

7. They have excommunicated members for worshipping God apart by themselves, when they were neither allowed to pray, sing, or speak in relation to Christ's coming, or to hear the doctrine preached in their respective houses of worship. Therefore, recognizing the gospel principle, Matt. xxv. 40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,"—I feel agonized, and desire to go with my persecuted brethren, and to be a companion

with them in tribulation, and in the kingdom and patience of Jesus Christ. (Rev. i. 9.)

8. In addition to the wide disparity in our religious views, they have virtually divorced us from communion, in cases where they could find no plausible ground for openly cutting us off. Why, therefore, should we seek any longer to preserve a union, which after all is only nominal? "How can two walk together, except they be agreed?" Amos iii. 3.

9. If, as they represent, we are fanatics, crazy, deceivers, lying vagrants, why should they desire longer to retain us? "A little leaven leaveneth the whole lump." (1 Cor. v. 6.) Their good, therefore, on their own assumption, demands of us to do for them, what as yet they have failed to do for themselves, viz. 1 Cor. v. 7, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

10. They are known to have evil designs in store for all who remain incorrigible in regard to the Lord's appearing, should the present Jewish year expire, and as it is my purpose to look for the Lord until he come, and as I wish to save them from incurring more of Jehovah's wrath by any future acts of rebellion, I do hereby proclaim myself no longer subject to their supervision. Prov. xxii. 3. "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." The principle apparent in Prov. xxiii. 6, must govern my conduct—"Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats."

11. I honestly and solemnly believe the nominal church to be in its Laodicean state, as set forth in Rev. iii. 14—18. That Christ has already spued it out of his mouth, and that he will not own it as his bride when he shall appear. I desire therefore for one, to be "zealous and repent," and to urge on all, the necessity of watching, of trimming their lamps, and of going forth to meet the Bridegroom.

12. My views of truth, of the awful state of the church, and of the world, together with what I believe to be my duty as an ambassador of Christ, require me to speak and write as it is not consistent for one to do, who still retains his connection with the church. I therefore withdraw from it, that I may more freely execute my responsible duties. 2 Tim. iv. 2—5. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."

13. If Christ is "at the door" as I confidently believe, then there is no good reason why my name or influence should any longer be with those who have cast Jesus and his humble followers out of their midst: I can no longer benefit them, nor they me. Any further union with them would only disqualify me for meeting my Lord, "for whom I have suffered the loss of all things. (Phil. iii. 8.)

14. Whether Rev. xviii. 4, refers to the present organized religious sects, and furnishes instruction for our present guidance, there is Bible enough independent of that to direct to the course I now undertake, and render it as clear and as imperative that I should withdraw from the church, as that I should profess my faith in the Lord's immediate coming.

I have now discharged the most painful duty that I ever undertook; it has been like cutting off a right hand, or plucking out a right eye. But God has seemed to require it at my hand, and I did not dare to disobey. My prayer to God is, that he may have mercy on them that believe not the truth, but have pleasure in unrighteousness. A crisis has arrived when something ought to be done, if by any means they may be aroused from their apathy, and rescued from their opposition to the Lord's coming. May God enable us all to see that it is our duty to be formally separated from them. F. G. BROWN.

Feb. 14th, 1844.

The Theology of our Fathers.

A VOICE FROM THE CHURCH YARD.

Extract from the epitaph on the tomb stone of Dea. Thomas Bidwell, in Canton, Ct.

"Thou tomb shall safe retain thy sacred trust,
Till life divine re-animate his dust."

Conn. Hist. Col. p. 71.

Extract from the epitaph of Rev. John Merriman, in the grave yard, Southington:

"Here lies the body Death has bound,
Whose soul with ministerial gifts was crowned,
His life his Master's doctrine did adorn,
And waits his last reward till the auspicious morn."
Ib. p. 107.

From the epitaph on the stone of the Rev. Samuel Hall and wife, in the Cheshire grave yard:

"A friend to God, a guide in Christ,
Do here repose their peaceful dust,
To rest in darkness in the tomb,
Till Gabriel's trumpet wake the just."
Ib. p. 196.

From the tomb stone of Rev. Benj. Trumbull, in the North Haven grave yard:

"Firm, humble, and devout, he sustained with dignity all his relations in life, and died a firm and joyful believer in his God and Savior; anticipating, with expressions of praise, the coming of the Lord."
Ib. p. 246.

From the tomb stone of Rev. John Davenport, in the Stamford grave yard:

"Unfading honors shall his tomb surround,
To guard and wait the prophet's sleeping clay,
Till the last trumpet raise him from the ground,
To join the triumphs of the important Day."
Ib. p. 407.

From that of Moses Lyman, Esq., in the Goshen grave yard:

"He sleeps in hope, then cease from tears, when Christ appears, his dust shall rise." Ib. p. 469.

From that of P. Thatcher, Esq., in the New Milford grave yard, composed by the deceased:

"Rest here my body, till the Archangel's voice,
more sonorous far than nine-fold thunder, wakes the sleeping dead; then rise to thy just sphere, and be thy house immortal."
Ib. p. 480.

From that of the Rev. John Lee, in the Sharon grave yard:

He "expired in the blessed hope of that gospel to which he had freely devoted his life."

My flesh shall slumber in the ground,
Till the last trumpet's joyful sound,
Then burst the chains in sweet surprise,
And in my Savior's image rise."
Ib. p. 490.

From a stone in the Saybrook grave yard:

"Mary Ann Hart.—The silver cord is loosed—the golden bowl is broken—the dust returns to the earth as it was, and the spirit to God who gave it. But the trumpet shall sound, and the dead shall be raised."
Ib. p. 538.

From the Stone of the Rev. Joseph Meacham, in the Coventry grave yard:

"Fired with ye labors of ye word, his ardent soul bent its flight to Jesus, and dropped ye body to rest here till Jesus come."
Ib. p. 545.

From the stone of the Rev. Eleazar Williams, in the Mansfield grave yard:

"Them that sleep in Jesus, will God bring with him."
Ib. p. 551.

Will some one in possession of the Mass. Hist. Col. give a copy of such epitaphs there recorded, as may present the same truths.

All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MARCH 27, 1844.

Our Position as to Time.

We have no new light on the prophetic periods.—Our time ends with this Jewish year. If time be continued beyond that, we have no other definite period to fix upon; but, henceforward, shall look for the event every hour, till our Lord shall come. Others can give their views on the termination of the periods, on their own responsibility. If it be necessary, we shall give ours in full on this point.

Let us all be ready; "having our loins girt about and our lights burning, that when the Master cometh, we may open to him immediately." J.V.HIMES.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwell eth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

VI.—The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

No time but the present.

We have received an article of 24 closely printed columns, entitled "An Examination of the Review of S. Bliss, of the probable end of the 2300 days in 1847," by bro. Silas Hawley, jun. It closes with the following demand, "I must insist upon it, as an act justly due to the public, to the cause of truth, and to myself, that this article be given entire and without garbling or mutilation to your readers."

We offered to insert one and a half columns per week, with the same room to present the opposite side, that both arguments might be weighed at the same time, but our Bro. preferred to publish it separately. As he has thus presented it, and all who wish for it can procure it, there seems to be no necessity for republishing it. It is so very lengthy that it would fill this entire paper, giving us no opportunity to present with it the opposite view; and yet we would do it, if we thought it would advance the cause of truth. We however find many things in it, which, presented as they there appear, might cause some to misapprehend the truth; and to present it in sections with the necessary reply, might, as it is intimated that it is not completed, lead to an unprofitable controversy. If the Lord should not come till 47, all true Adventists will wait for his coming, but if there is even a possibility that he may come before, we need to be on the watch, aloof from all questions "which gender strifes."

On perusing the article, we notice numerous inaccuracies, which, we presume, if pointed out, our Bro. would be prompt to rectify; and which render us unwilling to present them in this paper, without such correction, or without at the same time an opportunity to present in connection the true view. To show the nature of these inaccuracies—which it would give us pleasure to find were accidental—we will instance the following.

1. The article commences with an extract from a view we presented in the Signs of the Times of April 5, 1843, in which we admit that Wolf, and others were looking to A.D. 1847 for the end of the 2300 days. This is quoted as evidence that we then thought "there was ground for believing that prophetic time would not expire until 1847," that the "only abatement" we "could make as to the foundation on which

that view rests, was that 'the evidence was far less clear' than that sustaining the other,"—(1843) and that there is now in us, in these respects, "a marked change." But he omitted to state, that the article from which the extract was made was expressly written to show the probability, in our view, that time might not continue beyond the anniversary of the Pentecost of that year. That given, would have changed the entire aspect.

2. In a chapter of three columns, entitled "Mistakes of the Review—Statements calculated to mislead," the false statements are not fully presented side by side with the comments on them, so that the candid reader might be enabled to judge as to the extent of our misstatements. Had that been done, we should have nothing to say on that point. We will present an instance. He says:—

"With the same injustice, and in a way as much calculated to confuse and mislead, do you attempt to show that Ferguson renders me but little support as to the time of the crucifixion, because he dates the 70 weeks with you in the 7th of Artaxerxes. But, how this can affect his testimony, or his calculations, as to the time of our Lord's passion, does not appear. And it does seem to be wholly unwarrantable, to set aside an authority on one point, because he may chance to favor an opposing view as to another. Where there is a contradiction, this would be allowable, but not otherwise. But as to Ferguson, this is not and could not be pretended."

The following notes, we think must be our remarks alluded to:—

Ferguson informs us, that "both by the undoubted canon of Ptolemy and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, (who is called Ahasuerus in the book of Esther,) is pinned down to the 4256th year of the Julian period."—*Astron.* p. 387. Vol. 6. No. 16.

If Ferguson is good authority, his testimony will tend to prove that 490 years from the decree given to Ezra terminated about A. D. 33. Vol. 6. No. 18.

If Ferguson and Pridaux are correct, and the sixty-nine weeks reach to Christ's ministry, as they both show from the canon of Ptolemy and the era of Nabonassar, that the sixty-nine weeks ended in A. D. 26—7, it follows that his ministry must have then commenced, and consequently, the 70 weeks ended in A. D. 33—4. 1b.

The reader will judge how far injustice may be ascribed to such remarks.

3. The following appears to be our great misstatement, if it is shown to be such, we will at once rectify it. Near the close of his chapter of misstatements we find:—

"But the crowning error of the review, and that which is fraught with the most evil, is found in what you say as to the time of the change of the character of the Jewish year—a change from an artificial to an astronomical form. But this I can notice better in another place."

In the other place, after referring to the time of the crucifixion, we read:—

"Your objection rests upon the assumption that their year at that time, retained its ancient artificial form, and that no reference was had to astronomical principles. But is this proved? It must be evident to all, that if this is not proved, nothing is proved; and that your voluminous extracts from learned authors are irrelevant and vain. For if the artificial form of the Jewish year had been laid aside before that time, and an astronomical form taken, your objection falls of course. If they were governed by astronomical principles in the days of the Savior, you indirectly admit that Pererius, Scaliger, Bacon, Newton, Ferguson and others are correct. The question, then, is—admitting all you claim as to the original character of the Jewish year.—Did the Jewish year in the time of our Savior, possess an artificial, or an astronomical form? This is the question. And it is not for me to prove that it did not possess an artificial or astronomical form: it is for you to demonstrate that it did."

By what rule of debate we are required to prove a negative, does not appear. He proceeds:—

"And what proof have you offered. You have given us the following unsupported assertion, and dismissed the topic:—This was the custom of the Jews till after their dispersion by the Romans, when being scattered all over the world, it was difficult to observe the ripening of the barley harvest in Judea; and in some countries where the Jews were it was observed earlier, and in some later. In order therefore, to have the observance of the Passover uniform, the Rabbins established the time of its observance by astronomical calculations, and began their year with the new moon nearest the vernal equinox." This paragraph constitutes the hinge of the review inasmuch as before said, your whole reasoning turns upon its truth or falsity. This then was the point to be fortified—the point demanding your strength. But you have favored us with your mere assertion and passed along!"

If what we said in support of that point, had been given in connection with those remarks, the reader could have decided whether we gave the "unsupported assertion, and dismissed the topic,"—"our mere assertion, and passed along." We will therefore present to the reader only two of the quotations from the amount of a page we gave in support of that position.

Jahn in his *Archæology* says, p. 111, 112:—

Moses "obliged the priests to present at the altar on the second day of the passover, or the sixteenth day after the first new moon in April, a ripe sheaf. For if they saw

on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year."

The Jewish Rabbins say, that March and Sept., instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see *Commentat. de Mensibus Hebræorum* in Soc. Reg. Goett. 1763—1768. p. 10. et. seq. Vol. 6, No. 16.

Dr. Pridaux says—

"Since the Jewish calendar hath been fixed by Rabbi Hillel upon the certain foundations of astronomy, tables may indeed be made which may point out to what day in that calendar every day in the Julian year shall answer; but this cannot be done for the time before; because, while they went artificially to work in this matter, by the phases and appearance of the moon, both for the beginning of their months and years, and the making of their intercalations, they did not always do it exactly, but often varied from the astronomical truth therein. And this latter having been their way through all the times of which this history treats, we cannot, when we find the day of any Jewish month mentioned either in the Scriptures or in Josephus, reduce it exactly to its time in the Julian year, or there fix it any nearer than within the compass of a month, sooner or later." Pridaux Hist. Jews, Vol. 1. p. 53. 1b.

How our Bro. could fail to see what we added in support of our "unsupported assertion,"—all of which follows the quotation he gave—so as to suppose we then "dismissed the topic," we cannot conceive; but "the best are liable to mistakes."

The question here is not as to the time when the Jews used astronomical cycles for the regulation of their years; but, When was their present calendar introduced? For if the Jews commenced their years in the time of our Savior, in accordance with their present calendar, Ferguson's calculation, which is based upon it, would prove the crucifixion to have been on the 3d of April, A. D. 33: but if it was not then in use, it does not demonstrate that the crucifixion was in that year. On this point the whole question of 33 turns. If therefore we are in error as to the time when the present calendar was introduced, we should be very happy to have it pointed out, and we would promptly correct it.

Our Bro. proceeds to say, that as we gave our "mere assertion and passed along," he "might also dismiss the topic," and adds:—

"But for truth's sake I will not. I will show you, and the reader, that you have made a serious mistake as to the dispersion in which the Jews resorted to astronomical calculations—a mistake of several hundred years; and that without doubt, they used, and conformed to such calculations, in the days of the Savior."

He then quotes from Dr. Pridaux, as saying:—

"In this year, (162 B. C.) Bucherius placeth the beginning of the cycle of eighty four years, by which the Jews settled the times of their new moons, full moons, and festivals," &c. &c. "But Pridaux is disposed to think it was much earlier than the Jews resorted to astronomical methods of fixing their moons and festivals, than stated by Bucherius."

The entire quotation from Dr. Pridaux, is about a col. but the above is the substance. Our Bro. then remarks:—

"Which is right, as to the precise distance before the Christian era the Jews resorted to astronomical helps, can make no difference in the matter of exposing your error. For if it was as early as 162 B. C., your statement is very wide of the truth; but if it was 292 B. C. it is much wider still. But if Bucherius is right, it is certain that the Jews, after they were re-established in their own land, made use of astronomical aids in settling their moons and festivals. And if so, it cannot be doubted that they continued this practice more or less strictly perpetually. But, admitting Pridaux to be right, it will hardly admit of a serious question that the Jews, having in their dispersions been so long accustomed to astronomical helps in fixing their moons, and on account of their convenience continued to use them when they became re-settled in their own borders."

The above would be correct reasoning if it had respect to the calendar now in use by the Rabbins, and by which Ferguson made his calculations. It is true that Pridaux does say that Bucherius dates the beginning of this cycle this year; but, Pridaux also says:—

"It is possible so much might have been this year done; but that the Jews at this time, when, after having newly recovered their temple, and restored the true worship of God in it, they were most zealously employed in extirpating all heathen rites from among them, should first introduce this cycle borrowed from the heathen, and employ it to a religious use, that is, for the fixing of the times of their new moons and festivals, seems utterly improbable. That which seems most probably to be conjectured concerning this matter (for nothing but conjecture can be had in it,) is, that when the Jews, in the dispersions after the time of Alexander the Great, through the countries I have mentioned, saw a necessity of coming to astronomical calculations and settled rules for the fixing of

Mar. 27

their new moons and festivals, that so they might observe them all on the same day, in all places, they borrowed from the Greeks the cycle or period of Callippus, which they found used among them for the same purpose."—Hist. Jews, vol. ii. p. 155.

Again he says:—

"Of the attempts which had been made to come at such a cycle by the Dieters," &c., "and how they all failed hereof mention has been already made. The last came nearest to it of any; the author whereof was Meto, an Athenian, who published it at Athens in the year B. C. 432," &c. "But Meto having reckoned that 19 years of his cycle contained just 6940 days, it was found, after 100 years usage of it, that in this computation he had overshoot what he aimed at by a quarter of a day." Again, "To mend this fault, Callippus invented his cycle, or period of 76 years," "in the year B. C. 360." Again he adds, "This," after saying it is most likely the Jews borrowed this cycle—"they used till Rabbi Hillel's reformation of their calendar, which was about A. D. 360; during all which time they must necessarily have made some interpolations for the correcting of those excesses whereby one of those lunarians did overrun the other according to that cycle; for otherwise the phases or the appearing of the new moons and full moons, would have contradicted the calculations of it to every man's view. But what these interpolations were, or how or when they were used, we have no account, any where given us."—ib. p. 155-6.

They indeed used various astronomical helps, till the present calendar was introduced; but never one that rendered them independent of the barley harvest at the second new moon after the vernal equinox; and then they could not calculate within one day the actual time of its appearing. Nor can the present calendar be adjusted to it within a month sooner or later, as is seen by the previous quotation from Dr. Prideaux—our Brother's authority—for "all the time" of which his history treats, and till the time of Rabbi Hillel about A. D. 360. Thus Dr. Hales says:—

"From the difference between the times of the true and computed paschal new moon, as calculated astronomically, and computed by such rules as were in use among the Jews formerly, and which may vary a day in their results, we may naturally account for a circumstance noticed in the gospels, namely, that our Lord and his disciples ate the Passover on Maundy Thursday, but the chief priests and their adherents on good Friday. Vol. I. p. 174.

Says a distinguished Jewish writer:—

"They that lived in places far distant from Jerusalem, whither timely notice could not be conveyed, were obliged to keep the feasts a day more than otherwise was to be kept; on account of not being able to know certain whether the new moon was consecrated on the 30th, or not observed till 31st; which was the reason of their keeping the passover eight days, the feast of Pentecost two days, and that of Tabernacles nine days; whereas in Scripture we are commanded to keep the Passover seven, the feast of Pentecost one, and that of Tabernacles eight days. And, notwithstanding there is, at present, a certain calculation, yet we that live out of Jerusalem still retain the former practice." *Abendana's Polity of the Jews*, p. 176. *Mod. Juda.* p. 376.

Jahn says—

"The days of the new moon were not ascertained by astronomical calculations, as the Rabbins assert, but were the days on which the new moon first made its appearance, as is maintained by the Caraites. Further, "The Talmudists speak of the signs of the appearance of the new moon, and it is clear that neither Philo nor Josephus knew any thing of the distinction between the astronomical and the apparent new moon." *Arch.* p. 416.

J. H. Rauch,* in speaking of the time of the crucifixion, says—

"We must not forget that the days were reckoned not by the sun, but according to the appearance of the moon." *Tran. by Dr. Ed. Robinson, late Prof. in the An. Theolog. Sem. Bib. Repos.* 1834 p. 115.

This inaccuracy in the measurement of the Jewish time continued till the time of Rabbi Hillel, about A. D. 360.

Allen, in his *History of the Jews*, says, p. 378—

"The present Jewish calendar was settled by Rabbi Hillel about the middle of the fourth century of the Christian era."

Again, "Rabbi Hillel, in the 4th century, secured an approximation to astronomical exactness, never equalled among Christians till the 16th century; when it was at length exceeded by the correction and improvement of the Julian calendar of Pope Gregory."

Dr. Prideaux says:—

"The first cycle they made use of for this purpose was that of 84 years: by this they fixed their Paschal feast, and by that their whole year besides; and the use hereof the primitive Christians borrowed from them, and for some of the first centuries, fixed their Easter in every year according to it; but this after some time being found to be faulty, Meto's cycle of nineteen years was, after the council of Nice, brought into use by them for this purpose instead of the other, and the Jews, following the example herein, almost about the same time came into the same usage also; and upon this cycle is founded the present form of their year. The first who began to work it into this shape was Rabbi Samuel, rector of the Jewish school at Lorain in Mesopotamia: Rabbi Adda, who was a great astronomer, pursued his scheme; and after him Rabbi Hillel, about the year of our Lord 360, brought it to that perfection in which it now is." *Hist. Jews*, Vol. I. p. 52.

Prideaux, then goes on to say as quoted before, that previ-

ous to that time we cannot harmonize the years within a month sooner or later.

Our Bro. says, that Kepler, Usher and Lydiat, deny the Jewish year was lunar, holding that it was a solar year. True, such is their claim; but they held it to consist of 12 months of 30 days each, with 5 days added to the last of them.

But such would be as difficult to adjust, and would be as inaccurate as the other form; and Prideaux shows the impossibility of such a year's ever being harmonised with the Jewish feasts. We therefore think we have shown from the authority which our brother bro't to convict us of "error," that we were correct in the time of the introduction of the present Jewish calendar. So much for our "crowning error."

4. Again it is said to be "unjust as well as deceptive," to pass Rollin and the other standard Chronologists which our brother has quoted, as mere copyists.

Let Rollin speak for himself. He says:—

"Archbishop Usher is my usual guide in chronology," Vol. I, 8 vo. p. 29. Again, speaking of the flight of Themistocles and the history of Esther, he says:—

"I have already declared more than once, that I would not engage in controversies of this kind; and therefore with regard to this flight of Themistocles into Persia, and the history of Esther, I shall follow the opinion of the learned Usher, my usual guide on these occasions." ib. p. 240.

5. The quotations from authors do not in every instance present to us the same ideas, that we receive by reading the authors for ourselves. Of the most prominent of these are his quotations from Watson. In our former article we stated that no one can hope to fix the birth of Christ within a less circle than about a year. With all the testimony Herod could gather, Christ was "two years old and under" when that monarch sought to slay him. He was born before Herod died. But the death of Herod is a period respecting which two opinions cannot be found among chronologists. No chronologist or historian raises a doubt respecting that date. As the sixty-nine weeks—453 years—commenced before the vulgar era, 457, they would bring us down to about the end of A. D. 26; and as our Savior was born about four years B. C. he would be about thirty years of age at that time. Vol. 6. No. 18.

Our brother remarks:—

"You will tell me as you have done, that Christ was born three or four years before the Christian era, as chronologists agree, and that he began to preach when he was 30, which would fix the date of his ministry 26-7. But they do not agree in this or approach to an agreement. The difference is some five years. Watson in his *Theo. Dict.* says, some place the birth of Christ two years, others four, and again others five years before the Christian era. This is true, as facts show. But it would have presented more fully the difference, if he had said, and some one year before that era, Lydiat held one year; Scaliger, Talents, Jackson and others, two years; Usher, Prideaux, and others, about four years; and so on. But the author of the ancient commentary, so often referred to, says:—But the received opinion is, that the year of the nativity was the 752 of the building of Rome, which was the 42d of Augustus' reign, p. 332. This was one year before the date of the vulgar era. And you say:—That no one can hope to fix the birth within a less circle than a year. More truly you would have said, had you said within three or four years."

The above would have been good reasoning before the date of Christ's birth was settled astronomically, but is not now.

It was once a question whether America was a large Island, a continent by itself, or a part of India; but it is not now.

It was once a question whether Baffin's Bay was a Bay by itself, or a part of the Pacific Ocean; but it is not now. It was once a question whether this earth was a plain or globe; whether the sun revolved around the earth, or the earth revolved on its axis; and even whether this Continent existed at all; but such questions have long since been settled. In like manner the time of our Savior's birth was once only problematical; but it is now as irrelevant to quote those who wrote before chronologers were agreed respecting it, as it would be to refer to any old authors to prove that America was a part of India. Watson is quoted as saying that "some place the birth of Christ two years, others four, and again others five years before the Christian era;" he does say thus in his *Theo. Dict.* (it the quotation is correct,) but afterwards when he had more fully considered that point in the last work he ever wrote, he says:—

"The birth of our Savior is now placed by chronologers in about four years before the common era, from which we reckon. In the first ages of Christianity, the practice of dating from the birth of Christ, was unknown; and in fact was not generally adopted among Christians till about A. D. 730; and it is now generally agreed that an error of four years was then made in fixing the era." Watson's *Exposition of Matth. i. 18*.

Again our brother adds:—

"But admitting all that is claimed, it does not prove that Christ began to preach in 26-7: it only goes to show that he was older than 30, when he entered upon his ministry. And he might have been, and the testimony of Luke be true to the letter. He says 'ABOUT thirty.' Watson says, that

the declaration of Luke is not to be regarded as definite, and that the principal reason of recording his age, was to show that he was in the vigor of life. And further, that the notion that he conformed to the custom of the priests in entering upon their office at thirty, has probably no foundation. So Grotius and others."

To show his misapprehension of Watson, we will give Watson's entire note. In his notes on Luke iii. 23, he says:—

"Jesus himself began to be about thirty years of age," &c. It has been much disputed by critics, whether these words, which are somewhat indefinite, indicate that our Lord was then entering his thirtieth year, or had completed it. Grotius contends that *oset* often expresses excess, as well as deficiency, and that it here implies that Christ came to his baptism a few days after the birthday of thirty complete years. Lightfoot, on the contrary, observes that the current year, however lately begun, was reckoned as a year in a person's age, and that *arkomenos*, joined with *oset*, shows that he was beginning to be as it were, thirty, or just past his twenty-ninth year. Many more recent critics take the sense to be, and Jesus himself beginning or when beginning (to teach) was about 30 years of age, which assumes an ellipsis of *didasktein*. The notion that the period of admission unto the Jewish priesthood, which was 30 years complete, was respected at the time in which our Lord began his public ministry, has perhaps no foundation, and the principal reason of recording the age of Christ was to show that he was in the vigor of life; that he neither commenced his ministry when inexperienced, nor when his faculties had begun to suffer from age. Still it is likely that Jewish notions were not altogether disregarded, and that as they thought 30 years to be the most fitting period for entering upon public offices, this was conformed to both in the case of John and Jesus; and with reference to this impression it was recorded. The words, after all the criticism expended upon them, appear simply to mean that our Lord, at the time of his baptism, was just entering upon the completion of 30 years, *enai* merely being supplied after *arkomenos*." p. 404-5.

It is thus seen, that Watson, instead of saying that "about thirty" "is not to be regarded as definite;"—says that it is "somewhat indefinite," and it had been disputed whether "our Lord was then entering his 30th year, or had completed it;" and that, "the words, after all the criticism expended upon them, appear simply to mean that our Lord at the time of his baptism, was just entering upon the completion of thirty years." And instead of saying "that the principal reason of recording his age, was to show that he was in the vigor of life," and that "the notion that he conformed to the custom of the priests in entering upon their office at thirty, has probably no foundation;" Watson says "it has perhaps no foundation, and the principal reason" &c., "was to show he was in the vigor of life," &c.; yet he says "still it is likely that Jewish notions were not altogether disregarded; and that as they thought thirty years to be the most fitting period for entering upon public offices, this was conformed to both in the case of John and Jesus, and with reference to this impression, it was recorded." So of Grotius and others; Grotius, instead of saying that the time is "indefinite," or his conforming to the Jewish custom of commencing his ministry at the age of thirty, "has probably no foundation;" says "It often expresses an excess, as well as deficiency," and "it here implies that Christ came to his baptism a few days after his birthday of thirty complete years."

This misapprehension of what Watson, Grotius and others have written, explains to us the reason our own remarks were so frequently misapprehended, and spoken of as "errors," "mistakes" and "deception"; and the attempt made to draw a meaning different from that conveyed. We do not attribute this to any design; but think it must be owing to the haste in which the "examination" was written.

It is very important when we quote an author, that we understand fully his views, and quote correctly; as otherwise it may be fraught with much "mischief." Our sole object should be to arrive at the truth, and not victory. It is too serious a question to spend our time in inglorious strife respecting it. What we have written, we have written in love, avoiding all harshness and personalities, that we might correct a few of the most important inaccuracies; but our limits forbid us to notice all. We have however presented a sufficiency to show that if we should present it in this paper entire, without the necessary corrections, it would not be justice "to the public, to the cause of truth," or to our brother, who we believe will thank us when the Lord shall come for not so doing.

There is one other point on which we will say a few words. After claiming that it is "fully demonstrated" that the middle of the week was A. D. 33, at the crucifixion or the 3d of April, he says: "If so, the other half week reached to A. D. 37, and the remaining 1810 years do not, AND CANNOT terminate till A. D. 1847;" and which he expresses in accordance with his "most settled convictions."

Now 1813 1-2 years from April 3d A. D. 33, can only be extended to Oct. 3d A. D. 1846. How it can be said they "cannot terminate" till the next year, we cannot see. We are also pained to find that while our brother is so positive that the Lord will not come till 1847, he has omitted to express his confidence that the Lord will then come.

We have never had any hesitation in saying that the coming of the Lord might be delayed some little while; but we should not dare to assure the wicked that we believed the Lord would not come for any space of time, however short. If the vision tarry, all true Adventists will wait for it, as com-

*Misprinted Tholuk, last week.

manded; but if men tarry, the vision may not wait. We therefore wish to find the *earliest* time when we have reason to look up, and lift up our heads in expectation of the Lord. There is no danger of being on the watch too early; but if we wait till our house is broken up it will be too late. Then let us live in continual expectation for the coming of the Lord; with no time in the future, but to day the Lord may come. If it could be shown that April 3d, A. D. 33, was the middle of the week, we should then at the farthest be about two years instead of four, from the end. We have no objections to individuals believing that the Lord may not come till then; but we can see no reason why any should desire to cause others to disbelieve the Lord may come at any moment. Neither can we see any reason for loving any the less those who believe the Lord may now come. As Christ began to preach when he was about 30 when the 69 weeks ended, was 30 A. D. 28-7, and the remaining 1817 years from that point, carry us only to A. D. 1843-4, there can now be only the same variation from this last date, that there is in the indefiniteness of the phrase, "About thirty." It is high time, therefore, that we fully regard the admonition of our Savior, Luke xxi. 28, "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh." Math. xxiv. 44-51. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Luke xxi. 34, 35. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and cares of this life, and so that day come upon you unawares. For as a snare it shall come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

(See Signs 3-35, 37) [Editorial]

The Hartford Christian Secretary.

This paper of the 15th inst. came to us with some two columns, in reference to our remarks respecting the doings of the Baptist churches in Hartford.

We remarked, in connection with a letter sent by Dr. Cray to the first Baptist church in that city, asking for a dismission, that—

"On its being read to the church, one of the most prominent deacons arose and said, he thought the belief contained in that letter, was enough to exclude them from that church; they not only believed the time of Christ's coming, but interpreted the Scriptures differently from them, which should exclude them."

On this, the writer in the Secretary thus comments:—

"Now this bears on its face the marks of falsehood, and the editor of the 'Signs' either knew it and is dishonest, or knew it not, and has been duped by a very flimsy story, into which, at least, he ought to have inquired. The 'deacon' here referred to, gives us full authority to deny that any such remark was made by him, as is alleged; altho' to all who know the man, or can tell *probable* truth from falsehood, it can hardly be necessary to do so."

To this we reply:—We did inquire into it. We received a letter from a bro. in Hartford, giving the fact as we gave it; we then wrote to another bro. in that city requesting the action of the church on the reception of Dr. Cray's letter without stating what the first bro. had written; and he gave us the same version of the deacon's remarks. But why should any one "deacon" out of the four, feel called upon to deny it, unless "the bird was hit?" for we gave no names. Why should he say, that means me, I did not say so, if there was no foundation for the story.

The writer then comments on the letter we published from R. L. W., late of the So. Baptist church

of that city, which calls forth bitter denunciation.—With regard to the pastor's prayer, that what they loosed on earth might be loosed in heaven, he says he *has heard the story before*. (did not this writer offer the prayer?) and that a part only is correctly given, but that "the whole would show the obvious meaning to be, that God in heaven might ratify and approve what his children on earth should do, and so guide them, that they might do nothing inconsistent with such approval."

It seems, then, after all, that they did pray that God might ratify their doings. The lameness of the explanation given, accounts for the "flurry"—he will excuse our English—in which the writer evidently was, when his article was penned: and also for the hard words—"solemn mendacity," "unqualifiedly false," &c, with the attacks on our "wretchedness of rhyme, and forlornness of grammar."—He seems to shrink from "the tears of a Millerite," as he would from "coals of fire on his head."—Speaking in connection with the prayer, of the sister's remark that she "would have bathed their feet with her tears," he says—

"Now if there is any thing in this, why he should deserve to have his feet bathed in the tears of a Millerite, we should like to have it pointed out."

After expending hard words enough to convince any man that the millenium has not commenced, the writer gives the following extract from the church record of the South Baptist church, at the time the "Millerites" were cast out of the synagogue:—

"Upon the reports of several committees appointed in the cases of our Millerite brethren, the following preamble and resolution embodying the views of the church, were adopted—WHEREAS, the persons named below, have withdrawn themselves from the worship of God in connexion with this church, and have established another meeting, and employed a preacher of a different denomination, whose faith and practice is not in accordance with the doctrines and practice held by this church:—and whereas some of them have communed at the Lord's Table with unbaptized persons, and all of them have withdrawn from the communion of their own church, signifying their deliberate intention not to return; all of which, in the opinion of this church, constitutes 'disorderly walk,' and is contrary to the rule of Christ, and in violation of their solemn covenant obligations; the church having by their committee, labored to reclaim them, but without effect; and having sought divine direction, and being, as they humbly trust, directed by the word and spirit of God, feel it their solemn and imperative duty to withdraw their fellowship from these brethren and their acts. For the foregoing reasons, Voted, That the hand of fellowship be withdrawn from the following brethren and sisters, viz." &c.

Here is an acknowledgement that the table at which our brethren at Hartford have communed, is the LORD'S TABLE, where all who are "athirst" are invited to come and "take of the waters of life freely,"—to come and buy wine and milk "without money and without price." But no, says this church, you cannot come to buy or sell at our table, unless you have our "mark" in your "forehead" or in your "right hand," see Rev. xiii. 16-17: its horns "are like a lamb;" not so its speech." St. Paul says, 1 Cor. xi. 29: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body;"—but according to this church, he eats and drinks damnation to all who eat and drink with him, so that they not only deserve to be excommunicated, but God is petitioned to sanction and approve it. Are all that church so holy that none of its communicants contaminate those who eat with them?—St. Paul says, 1 Cor. x. 21: "Ye cannot be partakers of the Lord's table and of the table of devils."—The table at which our brethren have eaten, according to the vote of this church, is "the Lord's table;" and yet they say because you have thus done, you

cannot be partakers of our table. This is not paying themselves a great compliment. Nevertheless, as our brethren there can still partake of the Lord's table, they have no desire to partake of any other.

Since writing the above, we have received the following letter from Bro. Aaron Clapp, who has been for many years one of the most devoted and efficient deacons of First Baptist church in that city.

Dear Bro. Bliss:—I was surprised to read in the Christian Secretary of last week, in an article headed "Persecution of the Millerites," that the editor was authorized to deny the remarks, which you were informed one of the deacons made before the First Baptist Church of this city, upon the reception of brother and sister Cray's letter, which you published two weeks ago. By the remarks which he made before the church, I was fully satisfied, in my own mind, that the sentiments of his heart were, that the Millerites ought to be excluded for embracing the views contained in that letter. If he did not say thus in so many words, his remarks made a deeper impression on my mind, because he had told me before, while I was under the discipline of the church, for attending the Advent meetings, (he being one of the committee appointed over me,) that he could not see as I should be of any use to the church with my present views. I had also reason to think that the brother (not a Millerite) who immediately followed him, with remarks, and spoke of the faith of the church centuries ago, that those principles were in accordance with its faith then. But he said he thought the doctrine was not so clearly taught in the word of God, that the church should make a creed of it, or make it a subject of discipline.

If the churches have no more against the doctrine than the Secretary represents, why have the Advent lecturers been shut out from their pulpits and churches, so that the believers have been obliged to attend the Advent meetings, or not hear the precious doctrine preached? It is this which has led to our exclusion from the churches.

I feel it my duty to write thus much to you, as the remarks of the Secretary place you or me before the public in an unpleasant situation. This is all I have to say about it. I have no personal feelings against any individual of the church: I wish them well, and my prayer is, that they all may be saved. I believe that the Judge standeth at the door.

The two Baptist churches in this city have excluded about thirty "Millerites," and will exclude as many more, if they do to the other believers as they have done unto us, should time continue a little longer.

Brother Snow is here, and I think will remain with us another Sabbath. He is one of the most interesting preachers I have ever heard.

Yours in love,

AARON CLAPP.

Hartford, Conn., March 19, 1844.

Editorial Correspondence.

Dear Bro. Bliss:—We finished our work in Baltimore on the 9th inst. Bro. Miller gave eleven lectures to full and attentive audiences. The prejudices excited by the *gossip* of the pulpit and press was, as usual, soon removed from their minds, so that the citizens of Baltimore gave him as fair and candid a hearing as any city we have visited. A deep impression was made, and the prospect is encouraging for a glorious ingathering of souls to Christ. The work will be followed up by Bro. Litch, assisted by Brn. Prideaux and Goff.

The opposition was feeble, and did us much good. Two works were circulated to check our progress: one was the celebrated "reply" of John Dowling, A. M., of which the Rev. Dr. Breckenbridge says—

"There is hardly a point he touches, on which he has not managed to adopt the very idlest conjectures of past writers on the prophecies; and this so entirely without regard to any coherent system, that the only clear conviction of a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be, that the prophecies themselves are a jumble of nonsense."

The other was a sermon by Rev. Geo. W. Bur-

nap, "suggested by the Miller Doctrine." His text was from 2 Thess. i. 2. It will be seen by the Bible student that he has wrested this Scripture to his purpose of "crying peace and safety, when sudden destruction cometh." Let the reader examine it with the connection, and he will see that the apostle's argument goes to show that Christ could not come until certain events took place. 1. "The mystery of iniquity" was to be taken away. This was *Paganism*. 2. The "man of sin" must be revealed. This is *Papacy*, which must continue until the second coming of our Lord from Heaven, verse 8. These events are now fulfilled, and therefore we look for the coming of the Lord at hand.—In conclusion, it will be sufficient to say that the author is a *Unitarian*, and his exposition contains a compound of Transcendentalism, Universalism and Rationalism. His taunts about "*ascension robes*," &c. shows that he is very ignorant or wicked. Any man of common sense ought to know better. He never ought to mention the "*ignorance*" of Mr. Miller, or the "*mass of the people*" again. Such works can have no other effect than to show the weakness and folly of the opposition. "Let no man deceive you by any means." The day of the Lord is now at hand, "even at the doors." "What I say unto you I say unto all, WATCH."

Since we left, I have received a very cheering letter from Elder Goff, dated Baltimore, March 10.—We give the following extract:—

Dear Bro. Himes:—Our meetings for the day are closed; and a more interesting Sabbath I never spent. The spacious saloon has been crowded through the day to overflowing. Many hundreds this afternoon and evening left, not being able to gain admittance. At an early hour the hall and stairway quite down to the lower floor, was crowded so that it became necessary to close the entrance. More profound and universal attention I never witnessed. Scores of deeply anxious souls in this city are now seeking to be ready to meet the Lord. The amount of interest created, and good effected in this city within the last ten days is incalculable; the whole city is moved; I have just learned that two ministers, to-day for the first time, have come out boldly and declared their conviction that there can be no temporal millenium, nor any millenium at all for the church before the first resurrection, and that the Judge is even at the door. To-morrow evening I am to lecture again, and then start for Washington."

We returned to Philadelphia on the 9th. On Sunday Bro. Miller lectured to crowded audiences during the day at the Saloon of the Museum. I gave lectures in the morning at Julianna-st., and in the evening at the Museum. There is a good work of God progressing in both places. We were received by all with great cordiality, and liberally assisted in our mission to Washington. Bro. Litch is laboring successfully as ever at the Saloon, and Bro. Stoddard at Julianna-st. The Advent cause is truly prospering in that city.

Bro. Miller gave a lecture in the free Presbyterian church, in Newark, on the 21st inst. on our way to this city. The place was crowded with anxious hearers, notwithstanding Dr. Week's "160 mistakes of Millerism!" It will be remembered that the Doctor lives in this city, and preached a part of his celebrated discourses here on the "Mistakes of Millerism," but after the second meeting, he had the house quite to himself! The people gave a verdict of their merit by staying away. Mr. Miller gave an able exposition of the 11th and 12th of Daniel. The people were very anxious to have Mr. M. give them a course of lectures, thus showing that after all the great men can say about the old farmer, the people still have confidence in him as a public religious teacher. We have a good band of believers who are doing what they can to prepare themselves and others for the coming of the Lord.

We came to New-York on the 12th. Bro. Miller gave lectures at Franklin Hall, in this city, and at the Lyceum at Brooklyn, and the Baptist Church in Williamsburgh. The lectures were appropriate, and were listened to with more than ordinary interest. He left the city with his son, for Low-Hampton, on the 16th inst.

We have given lectures at Christie-st. church, and Franklin Hall; and by special request, have concluded to remain here over the Sabbath, and lecture at St. Luke's building in the morning, Christie-st. Church in the afternoon, and at Franklin Hall in the evening. The cause is prospering here.

J. V. HIMES.

NEW YORK, March 15, 1844.

The Relief Ship.

By A SAILOR.

DEAR BRO. BLISS:—It is sometimes the case, on our stormy coast, when there has been an unusually stormy time that a vessel is fitted out with provisions and clothing, and sent out to cruise on the coast, and relieve such as may need assistance; and many a poor fellow has had reason to thank God that the Lord ever put it into the hearts of the people to send out a relief ship. Let us suppose one of these ships manned with a gallant crew, provided with life boats, provision, clothing and every thing necessary for such an expedition. Another ship from a distant land, freighted with the most costly goods, on her passage home, has encountered bad weather; spar after spar has been carried away, until at length she is left a helpless wreck upon the bosom of the mighty ocean. And now as her helpless and worn-out crew look abroad on the wide waste of waters, without any prospect of relief, their hearts die within them, and at times they think that they would gladly give up every thing, if they could only reach the distant harbor, and once more find rest in the bosom of their dear friends. In this extremity a sail heaves in sight, and her appearance is hailed with shouts of joy, by the poor shipwrecked crew. She proves to be the relief ship,—a noble vessel bearing down on them under a cloud of sail. Soon she gets within hail; a boat is manned, and pulled for the wreck; every countenance beams with joy as they come along side. They come aboard, and offer to take the crew all on board their ship and carry them to the port where they desire to go. Oh yes, says every one, we are glad to go, but stop a moment until we get our chests. Here they are informed, that they cannot take their chests with them; but all their wants will be supplied on board the relief ship, and they taken safely home to their friends. Here the countenances of some of the crew begin to fall. Why, say they, we have goods of great value in our chests; and we had thought to take them with us. We have labored hard to obtain them, and we cannot leave them or give them up. They are again assured that they cannot take away any of their goods, there is no room for them in the boat. Well, some of the crew determine to leave all, and go aboard the relief ship; the rest determine to run the risk of getting the old wreck into port. The mate represents to them their dangerous situation, and that it will be impossible for them to weather another storm; but their minds are so taken up with the idea of saving their wealth, that they do not see their dangerous situation; and they utterly refuse to go with them. Well, the boat leaves them, and returns to the ship, which squares her yards, and goes on her way. By and by the wind begins to rise, and as it comes sweeping on over the wide ocean, and the sea begins to roll on heavier and heavier, the poor deluded crew begin to awake

to a sense of their situation; and as they look with streaming eyes after the distant ship, and think that now they might have been on their way to their happy homes, in company with the rest of their shipmates, Oh, how they wish that they had given up their paltry gold and gone with them to meet their dear friends. But it is too late. Sea after sea sweeps over them, and the ship sinks to rise no more.

This is a faint picture of thousands at the present day. They are out upon the stormy ocean of time. They have this world's goods in abundance; but just as God has said it would be, they have pierced themselves through with many sorrows, and at times they have thought that they would give up every thing for an interest in Christ; and many have within the last year, when laboring under conviction, been in great distress; and sometimes it has seemed to them that they must perish. But in this their extremity, the gospel ship has borne down upon them, and they have received invitation after invitation, to go on board; and many have said, I will go, but when the conditions were made known, they have shrunk back. Yes, when they found that they could not carry their gold and silver with them, nor wear their costly apparel, nor decorate their persons with precious stones, and pearls, nor follow the fashions and follies of this world, they have refused to go. In vain have the servants of God represented to them their dangerous situation, while out of the ark of safety, exposed to the wrath of an angry God, and that wrath about to be poured out. They have turned a dead ear to their entreaties, and utterly refused to go. But methinks, when they shall see the people of God, ascending to meet their Lord in the air, and they left behind; then, they will weep and lament their folly, when it will be too late. And, Oh, how cutting must be the reflection, when with streaming eyes, they look after those servants of God that used to warn them, and pray for them, and entreat of them to flee to the ark of safety, before the gathering storm should burst upon them. They will think that now they might have been on their way to that blest haven of rest, that is reserved for the people of God, if they had only been willing to give up all to Christ here; but alas it is too late, their doom is sealed, yes, for ever sealed. Oh, ye lovers of this world, beware how you trifle with offered mercy; beware how you treat the blessed Savior, Oh, close in with offered mercy now, before it is forever too late, before that fearful storm shall burst upon you, and sweep you down to perdition. We see the storm gathering; already the moral heavens are gathering blackness; already as it were, do we hear the loud thunders of Jehovah's wrath, rolling over you, and about to burst with tenfold vengeance on your devoted heads; and will you sleep on unconcerned? Will you sleep on, until the last loud trump shall sound to wake the sleeping dead, and call you up to judgment? Oh! that will be a fearful storm, and it will sweep away the refuge of lies. All your vain hopes will be like the spider's web; and you will be swept away with the besom of destruction. Oh, then, be wise; seek an interest in Christ, and it shall be well with you in that great day. My dear brethren, and sisters, are you aboard the relief ship? If so, are you doing all that you can to save your poor suffering fellow creatures? Or, are you also holding on to your chest of gold? Oh, let not Satan deceive you, nor tempt you to hold on to your treasures here. We are living in such a time as this world never saw—the everlasting kingdom of God about to be set up, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and

great, and shouldest destroy them which destroy the earth? Cannot something be done to save some more from this awful destruction? A few dollars may be the means in the hand of God of waking up some precious souls, by means of little tracts, and other publications, put into the houses of the people. Oh, then, let us wake up to this subject; let us examine ourselves, our persons, and see whether we have got any superfluous article about us, if we have perhaps it might purchase a few tracts, and we shall not want them to adorn our person with, in order to meet Him in peace. J. L.

Disappointment at the Last Day.

Disappointments are painful, often almost beyond endurance, in the comparatively trifling concerns of the present life. Who then shall describe the anguish of disappointed, despairing souls, when the curtain of sense is withdrawn, and the scenes of the invisible world appear? Who can conceive the misery of those, whose unsuspected, long-cherished hopes suddenly vanish, in the blaze of eternity, and under the searching eye of Jehovah? They see the celestial city afar off, but it is shut against them. They see the happy company of the redeemed, but they must never be of their number. Instead of the approbation of God, they meet his frown. Instead of his favor, they endure his wrath. In place of expected glory and peace, they feel the gnawings of the never dying worm, and the burning of unquenchable fire.—And what puts the seal upon their destruction is, they know it is irreversible. They know their dreadful state is fixed. Could they look forward to any period, however distant, when they should enjoy again the offers of the gospel, it would be some relief; but no such prospect is presented.—All around them is the blackness of darkness.—All is horror and despair. And to meet this, in place of an expected heaven of glory and bliss—what a difference! What a depth of disappointment and woe!

To conceive of the subject more fully, make it, reader, your own case. You now indulge a hope of heaven. You flatter yourself that you have reason to hope. Your hope is dear to you, and you are unwilling to relinquish it. But admit it as possible, at least for a moment, that you may be deceived, and that were you called away in your present state, you must be found among the miserable. Suppose also that your summons had arrived, that the scenes of eternity had opened, and your future miseries were now disclosed. O tell me, fellow-traveler to the judgment, tell me if you can, what would be your feelings under such circumstances. What a fearfulness would surprise you! What a shuddering horror would come over you! What a disappointment would overwhelm you! Such a destruction of your fondest hopes—such a dashing of your most cherished expectations—such a fall—such a ruin;—how could you or I sustain it!

Prophecy and the Age.

How deplorable the fact that the great and wonderful display of the meaning and import of prophecy which has of late been thrown by the mercy and munificence of God on to the breast and into the bosom of the church, should first have been ridiculed and afterwards rejected by the church' and finally thrown back again into the face of her great Lord with disdain branded and burnt in its offensive forehead with the name "Millerism!"

No matter how sincere a man be; no matter what his acquaintance with prophecy be; no matter what his competence to make up an independent judgment on the subject be; he may have sifted with the nicest skill of scholar and

critic all commentators; he may have winnowed with the fire of the finest mind every pile of chaff from his conclusions, and derived his convictions from the most sacred and authoritative sources; yea, his bosom may glow with as warm a beam of benevolence as ever shot from the face of the Sun of righteousness into the heart of humanity, yet if he now' in these pure and pious times, mouth the word prophecy, except for the purpose of shaping out and showing off in all its fancied richness that gay, and gaudy, and frilled, and fimbriated robe, the Millennium, with which the church hopes to deck herself during the latter days, then immediately all his words and doings are supposed to wear no longer the face of scripture, but the face of a man—he is a "Millerite."

Yet has not history almost entirely exhausted the prophecy of the metallic Image, Daniel 2nd? Habershon the Episcopalian, than whom there was perhaps not on earth a man more entitled to an independent judgment in the case, vouches that the chronology and consequently the history of that image expires this present Jewish year.

Can the leaders of this age furnish from the demonstrations of scripture any other great event that must occur anterior to the appearing and Kingdom of Christ? If they know of any, O that they would point us to it.

Carthage Evan.

Foreign News.

The arrival of the Caledonia brings us dates to the 5th instant; but no news of any importance. The crime of incendiarism in England, as in this country, seems to be very much on the increase. In Essex, Suffolk, and other counties, scarcely a night passes without one or more cases of the destruction of property occur. Murders and shipwrecks have also been frequent. O'Connell and others have been convicted; but judgment is deferred to the 15th of April. Spain still remains in an unhappy condition.

Rome, Feb. 3.—The thirteenth anniversary of his Holiness the Pope was celebrated yesterday, at St. Peter's. Several foreigners of distinction were present at the ceremony. Within the last few days several noble Spanish families have arrived here. The accounts received from the Roman States are distressing; murders being committed in the open day, and even in the midst of the most frequented places robberies are perpetrated with the utmost impunity.

THE CARNIVAL. A letter from Rome, dated Feb. 1, says,—"While all the preparations for the Carnival go on here, things occur in the provinces to awake serious apprehensions. The director of police, a few evenings ago, was killed in the street. At Castel Bolognese, several gendarmes have been murdered; and at Cereña the theatre was destroyed by gunpowder. Fortunately no one was in the building at the time."

Correspondence.

ST. LOUIS MO. Sister E. Smith writes:—"Many in St. Louis believe that our Savior will soon appear. The labors of brethren Chittenden and Stephens, have not been in vain in the Lord; may he give success to his own truth. Brother Stephen has left us but the Lord is still here."

LA GRANGE, Wyoming Co. N. Y. J. W. Hallet, the Post Master in that place writes,—that brother H. F. Hill of Genesee has just finished a course of lectures in that place. He says:—"When he came here we were all very much opposed to the doctrine, but many went out of novelty to hear. Soon some began to tremble and to look about them to find something to overthrow the doctrine, but could find nothing. About the 4th lecture there was a breaking down among professors and we all began to feel there was sufficient evidence to prove that Christ is about to make his second Advent. The result has been most glorious. Brother Hill gave 13 lectures, and at the close, requested those to rise who felt benefitted by the course. All arose. I do not think a person remained on their seats. For six years the church has not been so much alive as now."

TROY, N. Y. Sister L. M. Hersey writes,—that God has gloriously manifested his power there within a few days. We have just returned from Pittstown and Reymenster. The people for eight or ten miles came to hear; and a number received the evidence, and are now firm believers; one of these is a Baptist minister, who, after investigating the subject, embraced it, and is ready to proclaim it. The last evening about 100 arose for prayers. I never before saw such an excitement; the cry is, come over and help us. The harvest is great and the laborers few.

BOLTON, CANADA, E. brother H. Bunsell writes:—"We have a little band here who are daily looking for and expecting the return of our Lord. The Advent doctrine has been a blessing to many souls in these parts; and thank God, it will yet prevail."

BRO. A. W. HIGGINS writes an encouraging account of their labors in Berlin, Harvard, Monson, Three Rivers, &c., in all which the presence of the Spirit has been manifested, in the awakening of sinners and the encouraging of the saints.

TO CORRESPONDENTS. We have received a long letter from Bro. Joseph Randall, of Canada. After the most mature deliberation, we can find nothing in the first chapters of Genesis, as evidence of their being any other than a plain literal account of the creation. To Spiritualize them, is to open wide the door for similar expositions of any portion of the Scriptures, and we should have nothing literal.

Our correspondents must bear with us; if we should publish all the communications we receive, we should need a sheet many times the size of this. We are therefore, obliged to select from, and defer many articles; and to shorten those we do publish. If all, who write would study brevity, it would insure an earlier publication.

CORRECTION. In a part of the edition of our last paper, in the article—"The Jewish year"—"Of the Caraites Jews, REES says," was made by the printer to read—"One of the Caraites Jews, REES says," &c. which was incorrect.

NOTICE. We have quite a number, of Nos. 1 and 2, double No. the first of this Vol.—an excellent paper for distribution. We will mail a copy to each of those who may wish, who will send us their names.

Letters received to March 23, 1844.

F Senior by pm \$3; John Bridgeman by pm \$2; P D Lawrence; pm E Greenwich RI; Dr Phelps by pm \$1; L H Wheeler \$2, and M C Stone \$1 by pm; J Bliss by pm \$1; M Sherwin by pm \$1; C M Mead by pm \$1; E C Clemens; Nathaniel Platt by pm \$1; E L H Chamberlain; J Wheeler, paper regularly mailed; P H Wilson by pm \$1; J M Gove \$1; J Turner; Samuel Adams, \$2; pm Hartford Ct; pm Mobile Ala; Dr Smith by pm \$1; J & W Ordway, with books; G S Miles \$46; T L Tullock; Rev Mr Russell by pm \$1; pm South Hadley Canal; SB Tarbox \$1; J S Rundlett by pm \$1; J Courney by pm \$1; E Smith \$1; R & S Slayton \$3; Mary Brown by pm \$1; pm Chicopee Falls; Samuel Adams \$2; Geo F Layton by pm \$2; Wm Hutchins; John P Bell; Albert Beiden by pm \$2; pm Exeter NH; pm Plymouth Me; Aaron Young by pm \$1; E Calderwood, by pm \$1; Wm F Lacombe by pm \$1; J W Hallet \$1; G W Eastman by pm 25 cts; Philo Frisbee by pm \$1; Richard Walker by pm \$6—\$1 each for self, T Martin, D Downing, and G Pindon, and \$2 for M Wherring; S N Davis, to what town has your paper been mailed? S Ladd by pm \$1; pm Schoolcraft, Mich; pm Waterbury Vt; Wm Sweet; C Baker; J Pearson by ex. \$13; N Hervey; B Sieve by pm \$1; F Wheeler .50 and N Knight .50 by pm; L Morse by pm \$1; M M Maxwell by pm \$1; Sarah Blake and E Blake by pm \$1 each; A C Wiley by pm \$1, and \$1 from the office of the Reflector; R Covell by pm \$1; May F Menter; J F Halsey \$5; P P Taft, Mary A Perkins, & A T Bennett, \$1 each; E C Drew; J Warren by pm \$2; pm Ellington, Ct, \$2 rec'd for Wm Lothrop 8th inst.; A Davis \$1; M Cheney \$1; F Mears .50 and J M Merrill .50 by pm; S A Fletcher by pm \$1; J Willoughby by pm \$1; C Bennis \$20; H Holkins by pm \$10 for himself and others; AM Higgins \$5; J L Merriam by pm \$1; A Clapp; Mary S Swan; J C Welcome \$2; E Records \$2; John Kiloh \$5; E Oakes \$2; pm N Castle Me; Dea T Hinds \$1.50; A Parsons \$1; Dea J Tripp \$1.50; E M Shaw by pm \$1; J Wires by pm \$1; pm Warner N H; pm Waterbury Vt; W Burnham; Miss J Gilbert \$1; pm W Prospect Me; H C Robins \$3; John Craig; Henry Mellus 12 1/2 cts, book sent; pm Brooklyn Ct; J Weston; J McKeile by pm \$2; G W Hubbard by pm \$1; J Merry; R Greeley by pm \$1 W O Lawrence \$3; A Hollis by pm \$1; E Burrows \$1; J Phom— as 50 cts.

Packages Sent.

FSenior NY Mills NY; P D Lawrence, Falmouth Me; G S Miles, Albany NY; J V Himes, 9 Spruce St. NY; J Litch, 40 Arcade Philadelphia; S K Baldwin, Meredith Bridge, NH; R Slayter, So Woodstock, Vt; J & W Ordway, Chicopee Falls; G Hendley, Waterbury Vt, sent one before; J Pearson, Portland, Me; N Hervey, Providence, RI; E Blake, Brand's Iron Works, Richmond, R I; Chs Hersey, care of G S Miles, 67 Green St Albany, NY; J C Wellcome, Hallowell, Me; A M Higgins, Hardwick Me, your place of residence, as the order had no date of time or place; C Bennis, Burlington Vt, by ex; H C Robins, Ashford, Westford, Ct.

Our late Publications.

NOS. OF THE LIBRARY.

38. The Chronology of the Bible. By S. Bliss. 6 1-4.
39. The Herald of the Bridegroom. By A. Hale. 6 1-4.
40. A Warning to Watchfulness. By F. G. Brown. 6 1-4.
41. "The Age to Come." By L. C. Gunn. 12 1-2.
42. Origin, Nature, and Influence of Neology, by N. N. Whiting. 10 cts.
43. First Principles of the Second Advent Faith. By L. D. Fleming. 6 1-4 cts.

ADVENT TRACTS.

1. Address of the Tabernacle Committee. 3 cts.
2. Reasons of our Hope. By S. Bliss. 3 cts.
3. Paraphrase of Matt. xxiv. and xxv., with the corresponding passages in Mark xiii. and Luke xxi. 3 cts.
4. Breakers Ahead! a Warning from the Faithful Pilot. By A. Hale. 3 cts.
5. Picture of Christendom; extract from a Sermon by Robert Atkins, of Europe. 3 cts.
6. Review of Prof. Chase's Remarks on the Book of Daniel. By L. Hersey. 4 cts.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES }
VOL. VII. NO. 9. }

Boston, Wednesday, April 3, 1844.

WHOLE NO. 153.

THE ADVENT HERALD
IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five
Dollars for 6 Copies, Ten Dollars for 13 Copies.

Dow & Jackson, Printers,

LADIES' FAIR OF THE PICKNICK CHURCH.

They have gathered for gain in the house of prayer,
With every merchandise;
Transparent without, you read, "Ladies' Fair!"
"Come in, you're sure of a prize!"

"Our tables are spread with a bountiful hand—
We've a feast for the stalled epicure;
The air, earth, and sea, all have, at our command,
Paid tribute his taste to allure!"

Our tables, they groan with the costly rare feast,—
Then come to the supper we've spread;
If a charitable soul you have in the least,
In the steps of the giving you'll tread.

An actor distinguished has tendered to act
A suitable scene for the Fair;
Will take off a Yankee, with a peddling trunk packed,
In the midst of the house of prayer.

At intervals, too, his comical mood
Will lead him to be very funny;
We fear it will make the young people rude,
—We suffer it, viewing the money.

Dr. N., who stands very high as D. D.,
Has kindly engaged to be there;
His sweet elocution most charming will be,
And add very much to the Fair!

Mr. Sonnet, the singer, enrapturing strains,
And his best comic songs will perform;
At first he will melt the hearts of the swains,
Then uproarious laughter will take you by storm.

From Atwill's piano, Miss Drummer will get
More music than songsters before her;
She's an angel in singing the solo-duett;
And all of the gifted adore her!

At last, to be short, we've a juggler of skill,
Who'll explain all his leger-de-main,—
Explaining his art, we doubt not, it will
To the Fair be a source of much gain.—

The Dunstable Grays, (they merit our praise!)
Have engaged the Fair to attend;
Fire companies two, in bright red and blue,
Will join us till services end!—

The famous brass band, will in readiness stand,
To enliven, to gladden and cheer
The thousands at least, who will frequent the feast,
All deck'd in their holiday gear!

Our scenery, too, most enchanting will be,
Somewhat in theatrical mode;
While conscience is chiding, we look at the fee,
And promenade in the broad road!
A large sum of money we wish to produce,
Then the church we will put to worshipping use!—

At seven precisely, remember, be there,
The festival then will begin;
Remember and call at the house of prayer,
With evergreens garnished within!—

Six months we have toiled to get up this Fair,
Neglected our children and home,
The doers of good will surely be there,
The public together will come!

We're sanguine our toil will meet with success,
The Picknick Church debts to defray—
Some evil we do—yet nevertheless,
Great good will result right away!—

Here our children will worship in ages to come,
For them we are building this best house of prayer;
They'll remember our deeds in the Millennium,
And they'll praise us for holding this Festival Fair!—

What glories are gathering around our bright way!
Ah! surely 'tis dawning, the golden-age day!
Enduring foundations we'll give to the state,
And neighboring churches as vassals shall wait!

Our church, rising high, surmounted with crest,
Shall rule the wide world, and quietly rest!
No conflict for her—no rumor of war,
She sits as a queen*—and sorrow's afar!—

The "Lady of Kingdoms," no widow shall be,
She'll arise and be merry, and danger ne'er see—
Be decked in "fine linen, and purple, and gold,"
While in her full market shall bondmen be sold.

The Kings of the earth rich presents shall bring—
Our greatness and glory all nations shall sing;
Without our blest mark † no merchant can buy;
So "praises to thee!" they will evermore cry!

Our church is just rising on earth as a star!
Ah what is this tumult that sets us ajar!
"The Bridegroom is coming!"—it cannot be so!
Thus soon to destruction our church cannot go!

"Peace and safety!" be quiet, the Judge is afar!
He is not yet rising—the "bright morning star,"
He will not return for thousands of years;
Then pray not be "watching," but soothe your vain
fears!
CATHARINE.

Rochester, N. Y., March 1, 1844.

*Isa. xlvii. Rev. xvi.

† Rev. xlii. 17.

The 2300 days.

This prophetic period, Mr. Habershon commences with the seventy weeks, at the decree given to Ezra. He makes the 70 weeks end at the crucifixion, which he places A. D. 34, and terminates the 2300 days, A. D. 1844. Of the decree given to Ezra, he says:—

Perhaps, all circumstances considered, this is the most remarkable decree that ever was issued. That the greatest monarch in the world—an absolute and despotic heathen prince—should, by a formal edict, thus acknowledge "the God of heaven," "the God of Jerusalem;" that he should deprecate His wrath, and grant such special privileges to His captive and dispersed people: that he should give such an ample supply of gold and silver, and other valuable offerings: exempt them from toll, tribute, and custom; and enforce such a decree by the threat of banishment, confiscation of goods, and imprisonment,—is so much out of the common way of human actions, that nothing on record can account for it, but the circumstance above alluded to—the advancement of Esther and Mordocai.

Again, he says:—

But the importance of this decree of Artaxerxes appears in a still stronger light, when the character of Ezra is more duly considered. "The Jews look upon him," says Dr. Prideaux, "as another Moses: for the law, they say, was given by Moses, but it was revived and restored by Ezra, after it had been in a manner extinguished and lost in the Babylonish captivity: and therefore they reckon him as the second founder of it." And indeed, by virtue of the ample commission which he had from the king Artaxerxes, he had an opportunity of doing more herein than any other of his own nation; and he extended all his powers to the utmost, for the re-settling both of the ecclesiastical and political state of the Jews, in the best posture they were capable of; and

from it, his name is in such high esteem and veneration among the Jews, that it is a common saying among their writers, that if the law had not been by Moses, Ezra was worthy by whom it should have been given." (Vol. ii. p. 433.)

Considering the Jewish church and state to have lasted 2000 years—that is, from the time of Abraham to the death of Christ—Abraham stands at the head of the first quarter; Moses, of the second; David, of the third; and Ezra, of the fourth and last; each portion occupying about 500 years. So that his name ranks in juxtaposition with the three most important characters recorded in the Holy Scriptures.

Thus, by such an important epoch in the Jewish history was the commencement of this chronological period marked. I have been the more desirous to direct attention to it, as also to the character of Ezra, because the whole is less known and considered, than those matters which distinguish the former periods; and also because this epoch appears to be the proper and true point of time from which to date the commencement of that other period of 2300 years, relating to the most important cleansing of the same holy sanctuary.

It is the point of time that marks the commencement of the 70 weeks, relating to the first coming and death of Christ; and as such, and happening under the reign of one of the greatest of the Persian monarchs, and about the time when his arms were particularly victorious—or, to use the symbol of the prophecy, when the ram was in the height of his power, and manifesting an angry and successful defiance to the power of the goat—it seems to form the proper commencement of the vision. And in this conclusion I am happy in agreeing with Mr. Cunninghame, who says, "I am not aware of any more probable era which can be selected for the commencement of the 2300 years, than that which has been chosen by some recent writers, who supposed this period to have begun at the same time with the seventy weeks of Daniel, or, in the year B. C. 457, and consequently that it will terminate in the year 1844."

With regard to the subsequent edict of Artaxerxes given to Nehemiah, the account which is recorded of it is very brief, and no particular importance is attached to it, and no copy is given of it, as in the case of Ezra: in short, it is only named as a letter or letters. The history of it is given in the book of Nehemiah, ii. 1—8, which thus concludes: "Moreover, I said unto the king, If it please the king let letters be given me, to the governors beyond the river, that they may convey me over, till I come into Judah; and a letter unto Asaph, the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertain to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me." Besides which the intrinsic importance of the work which Nehemiah performed, in consequence of this favor from Artaxerxes, appears

rather for the perfecting of Ezra's commission, than for any original or new privileges which it conferred; and the latter is in all respects on this account to be preferred.

But this preference appears still more decisive and conclusive, from the fact above stated, that Ezra's commission is responded to in the year 1843 or 1844, which it will be recollected synchronizes with the termination of the other unfulfilled prophecies already considered, and *which it is required it should do.*

He also quotes from Sir Isaac Newton, who says:—

"Now the dispersed Jews became a people and city when they first returned into a polity or body politic; and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of the Jews from captivity, and revived the Jewish worship; and by the king's commission created magistrates in all the land, to judge and govern the people according to the laws of God and the king.—Count the time from thence to the death of Christ, and you will find it just 490 years. If you count in Judiac years, commencing in Autumn, and date the reckoning from the first Autumn after Ezra's coming to Jerusalem, when he put the king's decree in execution, the death of Christ will fall on the year of the *Julian Period 4747, Anno Domini 34.*" Sir Isaac afterwards adds, after urging the point at large, "Thus all the characters of the Passion agree to the year 34; and that is the only year to which they all agree."

In view of the nearness of their termination, he says:—

"We ought at least, with so much probability of correctness in our expectations, and so many signs confirming them, to be prepared; and, like Daniel, instead of *neglecting prophecies*, to set our face unto the Lord, to seek by prayer and supplications, with fasting, and sackcloth, and ashes; praying unto the Lord, and making confession both for our own and the nation's sins."

Portents of no equivocal signification, like the shooting forth of the fig-tree, already begin to show themselves. Let however the *consummation* here spoken of but arrive, and an unprecedented scene of wonders will undoubtedly burst upon the world. Every scheme of human policy will then be confounded in the immediate display of Divine interposition: every apostate religion, and whatever is opposed to the preaching of the Gospel and the authority of Christ, will be overthrown; and the present state of things give way to the full development of the glories of His kingdom, "the Holy City, new Jerusalem, coming down from God out of heaven." (Rev. xxi. 2.)

[Habershon's Work. Page 50.]

Letter from Bro. John P. Bell.

BRO. BLISS.—In Habakkuk ii. 3—5 we are taught "that the vision is for an appointed time, and though it tarry wait for it, because it will surely come, it will not tarry. The just shall live by faith." Thus it now is with many in Hartford. We have by faith received the blessed promise that Jesus Christ will appear the second time in person, without a sin-offering, unto salvation, to those who love his appearing. And thus believing, we have become grounded and settled upon the word of God, which to our minds teaches clearly, that the signs and prophecies relating to that event, are now about fulfilled, and consequently, the end of all earthly things is now at hand. And whatever may be said or done by the churches with which we have heretofore been connected; we mean, by the assistance of God to get and keep our vessels full of oil, and our lamps brightly burning, that we may be at any moment ready to meet our coming Lord, whose

return we are now patiently awaiting with longing and anxious desire, when he shall sit upon the throne of his glory, and reign in Mt. Zion, and before his ancients gloriously.

For this hope's sake, several of us have been recently excluded from the North Baptist Church; and to use the language of one expressed in that church, at the time we were cast out, "all the unfruitful branches must now be cut off, (which evidently was meant to apply to the Second Adventists, as their names were then under consideration,) but immediately afterwards the name of a very popular young man was read, by the same individuals for trial, for absenting himself from covenant and communion seasons, whereupon another member arose and requested that his case might be deferred, and although this branch did not bear fruit, it would make a good *shade*, which he looked upon as being so far so good; this name was consequently laid over. By the way, it seemed to be conceded, that this individual had been guilty of the charge alledged for some three or four years.

I see the editor of the Christian Secretary is disposed to look upon us as giving a false coloring to the proceedings of our churches against us, and has recently let off quite a quantity of steam, in two columns of his paper; this I shall leave to those he has so wantonly and maliciously attacked; but after all, facts will speak for themselves whatever may be said to the contrary.

So far from any disposition being manifested upon our part to excite sympathy in our favor, as the Secretary seems vainly to imagine, we can assure that organ, that upon that point the "*smile may be suppressed*" since we neither ask at their hands either sympathy, or what ever crocodile tears may by our opponents be shed over us. Our trust is in that Savior, who having been tempted and tried in all points like unto us, (sin excepted,) knows how to sympathise with all whose confidence is in him. This we feel we have abundantly. In Isa. lxvi. 5, we have the following precious words, which we deem in point. Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. Also see 2 Cor. 4th and 5th chapters, from which you may learn how we feel in our present situation, and why it is that we are so reconciled to being cast out of our churches, which we do feel in our very souls to be in a cold and Laodicean state. Oh! how my heart bleeds to see with what perfect contempt this glorious hope is treated by pastors and people. But after all I am compelled to view this state of things, as but a complete fulfilment of Paul's Epistle to Timothy, see 2 Tim. iii. I am also fully convinced of the importance of John's admonition, in 1 John iv. And this conviction seemed to come home with more than usual force, the other day, when being casually thrown into company with a popular minister of this city. In the course of a general conversation, he made some special enquiries in regard to the basis of our Second Advent Association and other matters relative to the Advent cause generally. After having been promptly answered on every point of enquiry, he very freely used the following words, as nearly as I can now recall them, by commencing in the out-set to remove from our mind, any idea that what he said was with a view of flattery, as he certainly did not wish to say any thing that might appear in that light. But says he, your association is certainly based upon the Bible, and is in every sense of the word a Church founded on the Bible. And as regards your mode of prophetic interpretation, the most pious and devoted christians in every age of the

Church are with you, and as we knew, "he differed with us" (which difference after all I understood him was as to the time of the event,) he certainly could not see why our views subjected us to such bitter treatment by all who had written and spoken upon the subject, and he heartily wished that much had not been written. And as to the fanaticism which many among us have run into, he said it should not discourage us. But his advice would be, whenever it was spoken of, to frankly acknowledge it did exist, but still to say, as he found many of us did say, it was nothing more than what was manifested on all occasions when great Bible truths were being promulgated, as in the days of Luther, Irwin and the times of the Anabaptists, and in short when ever great reformation were made, this delusion of the adversary was sure to be seen. But, alas! this very minister has not only preached against these very views, but many who believe and advocate them have been excluded from his church. Certainly we have fallen upon strange times. But Peter says, "think it not strange concerning the fiery trials that await you, as though some strange thing had happened." Bro. S. S. Snow is now with us for a short time, and I do assure you, he wields powerfully the sword of the spirit. The saints are being strengthened and quickened, but as yet there is no special indication of the spirit's being poured out upon the impenitent in a very powerful manner. Yet we hope there will much good result from Bro. Snow's faithful labor of love. Yours in the blessed hope. JOHN P. BELL.

Hartford, March 16th, 1844.

The True Reason.

BROTHER BLISS:—While perusing the article from the pen of Professor Bush, in the Advent Herald, I was forcibly struck with the first reason he gives why the religious world do not subscribe to the doctrines taught by the Adventists, and I at once recognized it as the true reason; the one which lies at the foundation of all their unbelief, aye, it is the very base of their babel tour. Although the learned Professor admits that the ground on which he plants himself, (together with the religious world) is not scriptural ground, and therefore deserves very little weight: nevertheless it is plain to the clear-sighted, that the first reason he gives, becomes the engine which drives his train, only it is by his own peculiar ingenuity thrown behind the other objections, that its power might be the more secret. It is no novel course that men should turn the Bible topsy turvy, while pursuing the course marked out by the learned Professor.

In the first place, the purposes of God are ascertained and defined by human reason, and then the Bible must be interpreted so as to harmonize with those deductions, and if any portions of it are adverse, they must be bent, and if too stubborn for that, they must be broken.

Reasoning at every step he takes, yet man mistakes his way, While meaner things by instinct led, are seldom known to stray.

If such would come to the Bible first, and let God speak for himself in relation to his own designs, they need not be mistaken. God is his own interpreter, and he has given us a revelation of his will touching the destiny of man, and if with the Holy Ghost dwelling in our hearts, we come to his own revealed will, first of all, we shall be able to ascertain his purposes relative to man, and also the end he had in view in the creation, and shall see that all the providences of God have been uniformly tending to the consummation of those purposes.

It matters not how long the world had existed before it was fitted up for the home of man, and perhaps it might puzzle even Professor Bush to tell us, or in what state it existed before its organization, since the process is fully stated, and the purpose for which it was organized.

After all the works of God were finished belonging to this globe, and all pronounced good by the Creator, (all must have been perfect,) God said let us make man and give him his dominion over the whole. See Gen. xx. 1. In the 27, 28, 29. verses,

we are informed that it was so done, and that man was blessed of the Father or Creator. It hence appears that two of the purposes of God in the creation were, first, the world was created for the blest of the Father, (they were blest,) and second, mankind were to be kings, and priests in its Eden state. But then the chief end which God had in view in the creation, also appears from the above texts, notwithstanding so many have overlooked it. This fully appears while we carefully read the 28th verse. And God blessed them. And God said be fruitful and multiply and replenish the earth, and have dominion over the fish of the sea, and the fowls of the air, and over every living thing that moveth upon the earth. Here then is the end had in view in the creation, viz., that this earth, in its Eden state, should be replenished with the descendants of the blessed of the Father. For it was in the holy state that the command was given, be fruitful and multiply and replenish the earth, and this command ceases to be binding when the earth is replenished, and can go no farther; hence when this was done, (and it would have been, had man never sinned, Immortality would have been stamped upon all,) and in the angelic state, the holy family would have reigned on the earth forever. The above command is as much limited by the replenishing of the earth, as it could have been by any limitation whatever. But the first pair sinned and fell, and as sin entered into the world, so death by sin; and they being no longer the blessed of the Father, and also doomed to die, could not fulfill the command.

The word of God was to the first pair that they might eat of all the trees of the garden save one, and in the day that they eat of that tree, they should surely die. They ate, and that very day they lost communion with God. See Gen. iii. 7, 8, and 10. After this, God gives another sentence against the body, dust thou art and unto dust shalt thou return; and also sentence is pronounced against their kingdom, the earth is cursed for man's sake. Now man is doomed in all his interests, but who is in the fault? Surely not the Creator, for man must be free or never happy, for happiness can spring alone from free unconstrained choice, and where choice is, there is freedom. Now as none of the purposes of God can be ultimately frustrated, (and this Professor Bush will say,) this earth, notwithstanding the miseries of the fall, must be replenished and inhabited by the blest of the Father in its Eden state, the saints must reign on the earth, and hope is set before man in the promise, the seed of the woman shall bruise the serpent's head. A second Adam is promised. The Savior or restorer, who should fulfill the law, and open a new and living way to the holiest of holies, (the Eden state of the world) by his own blood. In the offering of Christ the second Adam, is contemplated the restoration of what the first Adam lost, and he will fulfill the command delivered to the first Adam, viz., replenish the earth. But he will accomplish this in the regeneration or resurrection. Although the work has been going on ever since the fall, yet how few of the blest of the Father now tread this unhallowed soil. Nevertheless there have been spiritual stones in every age of the world, who have been squared by God's rule, but these continued not, by reason of death. They have however received the Lord's work, and have been laid away in the mountain, against the morning of the regeneration. The work of restoration is commenced where the work of death began, viz., by restoring the individual to communion with God; he is then blest again of the Father, and enters upon his state of trial, and he continues to the end of his probation; though he dies, he shall have a part in the first resurrection.

The restoration of the individual to communion with God, is only affected by consent of parties, according to the conditions of the gospel, and then if he walk in the light, as he (Christ) is in the light, he shall have fellowship with the Father and with his Son, and the blood of Christ shall cleanse him from all unrighteousness. But then the provision for the body is unconditional, all shall be raised: but every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming, the first resurrection, and then cometh the end. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. The promise to Abraham that he should be heir of the world, was by faith. The restoration of the kingdom is by the immutable decree of Jehovah, Isa. lxxv. 17. Behold I create a new heavens and a new earth, and the former shall not be remembered nor come into mind. Thus an entire new creation is to be effected through the sufferings and offices of the second

Adam. Hence all who truly believe in Jesus, are begotten again to a lively hope by the spirit, and being Christ's, they are Abraham's seed and heirs according to the promise made to Abraham. Here we are taught that we must be born again, being descended from the corrupted pair, we must be born of the (incorruptible) spirit. Now God, who saw the end from the beginning, saw also all the changes of this poor world; and whenever the true seed was likely to be overrun he has swept the wicked away as with the besom of destruction, as in the days of Noah, Lot, the destruction of Jerusalem, and the like; that the one proposed might be accomplished, viz., this earth replenished with the blest of the Father in its Eden state. He also saw at what point the last one of the regeneration would be born again; and there he fixed the day of Judgment, and the angel assured Daniel that at the appointed time, the end should be. If Professor Bush had taken this Bible key, he would have learned ere this that the appointed time is just upon us, Nay, that it is even here.

Each dispensation of God to man has furnished its quota of spiritual children, and now, when the fulness of the Gentiles be come in; (that is, when the gospel dispensation shall have furnished its complement,) the holy family shall be made up, and then all Israel shall be saved. See Romans xi. 25, 26. Then the second Adam shall come a deliverer, and shall turn away ungodliness from Jacob. Then shall Michael stand up, (reign,) see Dan. xii. 1, 2, 3, and all the children of the regeneration shall be delivered, every one that shall be found written in the book. Then shall the second Adam have the dominion under the whole heavens; then shall he be King, and then shall the King say to those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Math. xxv. 34. (Mark the very Kingdom is given which the first Adam lost.) Then shall the saints of the Most High take the Kingdom (in its renewed state,) and possess the Kingdom forever and ever. Dan. vii. 18.

Then will the end which the Creator had in view be accomplished. The earth being restored to its Eden state, the holy family shall replenish it, shall reign upon it. The second Adam their King, shall sit on the throne of his Father David, and in the angelic state, in which they neither marry or are given in marriage, they shall dwell and reign forever and ever.

With this key, how plain is the Bible; we have no need to be able to read the Bible in the original language in order to understand it, all is plain and perfectly open before our eyes. But if this view be repudiated, it is impossible to find a harmony in the word of God. Every other view of heaven drives us to the necessity of spiritualizing the richest portions of the sacred volume, and when we have begun to spiritualize, it is no strange thing that we should at last attempt to spiritualize the resurrection and second coming of the Lord Jesus. O that those that would be wise, would consent to become fools that they may be wise.

South Paris, March 14th, 1844. J. TURNER.

Letter from Bro. Wm. Hutchins.

Professor Bush, in his work on the Millennium, says in substance, that although he contended that the thousand years of the 20th chap. of Rev. had long since passed, yet he by no means wished to deprive the church of its well founded hopes of a latter day glory—but this glory, he said, was perpetually associated in Scripture with the words forever, everlasting, &c.

I am surprised, therefore, to find Professor Bush, in his late reply to Mr. Miller, following the popular doctrine of the conversion of the world, the temporary ascendancy of the church, and the spiritual reign of Christ, &c., thus denying, in effect, what he had so significantly hinted in his former work. The latter day glory of the church must be either temporary or eternal. That it shall be experienced on earth, is, it seems to me, one of the "first principles of the doctrine of Christ"—about this, there is no difference of opinion.

Neither is there any substantial difference of opinion, regarding the period at which some universal, radical revolution shall take place in human affairs, between Professor Bush and Mr. Miller. In fact, the world at large is not so much at variance with Mr. Miller as it pretended to be, in respect to time. There is not a thinking man living, but looks towards the future with deep and anxious foreboding. There is not a profound writer in any country, but is ratiocinating with all the assurance possible, indeed, the sentiment has settled deep into the minds of

thoughtful men every where, that human affairs have arrived at a crisis more important than ever they have reached before. The Persian Seer boldly prophesies the destruction of Mohammedanism about this time. The Jewish Doctors and Rabbis say that Messiah is about to come. German Philosophy is full of the spirit of Prophecy; Carlyle and England, the Edinburgh and Quarterly Reviewers, Emerson and Brownson in this country, and a host of others, are "among the prophets," albeit, they prefer their own vain imaginings to the teachings of God's Spirit.

Amidst the jargon of opinions respecting the future, Mr. Miller and others cut the Gordian knot at once, and boldly proclaim the near Advent of Christ, and the Judgment day at hand. The important question then to be settled is, what is the nature of that revolution through which human affairs are about to pass?

No sufficient solution of this question can be obtained short of the Word of God. The heavings of the popular mind—the improvements of the age—the invention of steam power and its application to so many important purposes—the unsettled valley of the Mississippi—these cannot tear away the veil from futurity, nor afford a single clue to guide the anxious inquirer into the tremendous uncertainties before him.

But the Word of God opens a clear path before the humble, spiritual minded man, who seeks honestly to be taught of God. There need be, and there is no uncertainty in the future to him. He learns that his crucified Lord and Master is coming again to this world. He learns that when Christ comes, the souls of the righteous dead come with him, and are reunited to their bodies—the righteous living are changed and caught away—the earth is purified by fire—every thing that offends is cast out, and Christ's everlasting kingdom is set up.

Our student finds that the pregnant signs of the times, about which the wisdom of this world is so much puzzled, are precisely such as were to precede immediately the coming of our Lord. I am bold to say, that there need be, and there is no uncertainty respecting these matters in the mind of the humble inquirer, who has thus been taught of God.

Professor Bush, is a keen,—almost too keen,—and a shrewd—almost too shrewd—inquirer into the prophetic parts of Scripture. His elaborate argument has thrown back into the past, the millennium, or the specific thousand years of the 20th chapter of Rev., it is well known. If there are not a few arbitrary assumptions in that argument, I am no judge of reasoning. If, because the dragon represented paganism once in the book of Revelation, he represented it in the 20th chapter, what need was there of such a tremendous array of fearful symbols in portraying his binding for a temporary period? What need of the beloved city, Gog and Magog, death, hell and the lake of fire, beast and false prophet, first resurrection and second death, to shadow forth pseudo ascendancy of Christianity under Constantine the Great?

Mr. Bush is not a sound reasoner. He does not take in the full scope of prophecy. The telescope through which he looks is too small. He, as well as the nominal church, have brought too worldly a spirit to bear in this mighty theme. Some, have gone steam-ward. Some, with better motives, dare to suppose that God's benevolence cannot be maintained but by the conversion of the world. Some, in their grasping spirit, determined to reign themselves, will not have This Man to reign over them. Mr. Bush's vision is too microscopic. His spirit too worldly, to take in the immense field, "where so many stars are waning, and so many have set" forever. He can never be a safe guide to the anxious inquirer, until, with child like docility, he has humbly taken on trust all the mighty mysteries of prophetic scripture.

Meantime, let none of my readers lay the flattering unction to their souls that Mr. Miller is ignorant, and his opponents learned. There is not a man living more thoroughly learned in the scriptures than Mr. Miller. If it be said, that king James' translation is not perfectly accurate, and that our acquaintance with the original tongue is necessary to a correct development of prophecy, it is replied, that his more learned opponents have brought no valid argument against his expositions on the ground of mis-translation. He comes before the world not, with dreams or visions, but with the Word of God in his hands. He utters the loud cry "Behold the Bridegroom cometh!"

What if he should prove to be right! Dear sir, the above is at your service. I have met you in Hartford more than once, and I have to say that my faith is strong as ever. Yours in haste,

Wm. HUTCHINS.
Brooklyn, Conn. March 18th, 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, APRIL 3, 1844.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the Jewish year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

The Neology of the Church.

One of the most alarming features of the present state of the churches, is, the railroad speed with which many of the most prominent divines are leaving the OLD LANDMARKS, and taking Neological ground.

We had occasion, a few days since, to refer to a notice in the Boston Recorder, of the German notion of Prof. Chase, in his remarks on the Book of Daniel, and in which the Recorder confessed that :

"It must needs be **ACKNOWLEDGED**, however, that **OUR FAITH IS GREATLY SHAKEN** in the **INTERPRETATIONS** on which, in common with **MOST OF OUR BRETHREN**, we have **HERETOFORE RELIED**; and which forms the **FOUNDATION** of the baseless theories of Miller."

Again he says :—

"**STUART and CHASE** have given us new views of the **DESIGN and PURPOSE** of **DANIEL'S PROPHECYINGS**; and such as we strongly suspect will ere long obtain **UNIVERSAL EVIDENCE** among the reflecting and sober-minded."

This notice of the Recorder, the leading Congregational journal in the U. States, has been endorsed by the Baptist papers of this city, and in Connecticut; and also by Dr. Bond, the editor of the Methodist official paper in New York; and we have reason to believe that the great body of the churches are assuming the same ground. The only escape from the conclusion of Mr. Miller, is, for them to take new ground! and yet they ask us to come back to them! If we go where they were, they are not there; and as for following in their wake to German Neology, we cannot do it. We have nothing to go back to; the churches are not where we left them; they have gone on to new ground, and we intend, if time continue, to show to the world that all those portions of the book of Daniel and John, with the 24th of Matt., which apply to the last judgment and end of the world, are by the great body of the professedly evangelical

churches, thrown back to the times of Antiochus Epiphanes, and the destruction of Jerusalem. With such an application of these prophecies, the doctrines of the resurrection, the regeneration of the earth, the final judgment with the coming of Christ, and his glorious reign, are virtually all denied. And we shall be able to make the people see this. That this is the present state of Christendom, no man denies. Let a man's views be ever so latitudinarian, or transcendental, and the church will still fellowship with him. Let him deny the resurrection of the body, and the personal coming of the Savior, and where is the church that would discipline him?—Among the multitudes who have boldly avowed their disbelief in these truths, where is the church that has called one of them to a reckoning? Echo answers where! Yea, and among the multitude of the clergy who have advanced their scepticism on those points, against Mr. Miller's view, where is the instance that their churches have dissented from them? or that their ministerial brethren have withdrawn their confidence from them? Not an instance is there on record. And yet those who are looking for the Lord, upon the most trivial excuses, are excommunicated! This fact alone will show the standing of the churches. As the views of Stuart and Chase are not dissented from, we shall hold the Congregational churches responsible for what is promulgated at Andover, and the Baptist churches for what is promulgated at Newton.

We have been led to these remarks from the communication of "A Spectator," in another column, which having been published without being dissented from by the Reflector, is of course endorsed by it. That communication contains two remarkable sentences, viz :—

"Ought it not to be known that the author occupies several pages in replying to the argument of Hengstenberg, a distinguished German theologian."

Again he says :

"If **WRONG VIEWS** have, to any extent prevailed among us, respecting certain prophecies, is it not the part of Christian sincerity and frankness to **ACKNOWLEDGE** it, when we are convinced of it, and **EXCHANGE** our wrong views for right ones?"

This allusion to Hengstenberg is very unfair; for the inference would be that Hengstenberg was a Neologist, and that as he is replied to, Mr. Chase is not on that ground. But who it Hengstenberg, whose argument is replied to? He is one who stands foremost in Germany on evangelical ground against the Neology and transcendentalism which deluge that country like a flood. The argument therefore, that several pages are occupied in replying to him, goes to prove, instead of disproving, its Neological tendency. The other sentence is an admission that the old ground on which Protestant commentators have always been united, is in the writer's view "**WRONG**," and is to be **EXCHANGED** for new. Thus we stand on the old foundation; and while being excommunicated for there remaining, the whole church, unless it repents, and comes back to the ground from which it has departed, should be itself excommunicated.

The Vernal Equinox.

This was the latest time of which Mr. Miller has written, as the time to which the prophetic periods might continue. In his dates, for the events, from which he has reckoned the various prophetic periods, he has followed the most approved and standard chronologists. Those chronologists have never yet been shown to be in error respecting those dates; and reckoning from thence the prophetic periods, as we understand them, cannot be shown to extend beyond about A. D. 1843,—the Jewish year. Mr. Miller always gave it as his opinion, in the early part of his labors, and in his printed lectures, that the advent would be about A. D. 1843. As time progressed, and those who endeavored to

invalidate the evidences of the Advent, failed in their efforts, he spoke more positively of the year 1843; and after its commencement he gave it as his opinion that the Lord would come some time between the 21st of March, 1843, and the 21st of March, 1844. This time has now passed by, and we are a few days beyond the time to which he believed the days might extend. Mr. Miller has no other time for the termination of those periods than about the Jewish year A. D. 1843; nor can he have until those dates from which he has reckoned are shown to be erroneous. He therefore still rests on the same calculations, unless some error shall be shown, to wait and watch, while the Bridegroom shall tarry; which will be so long as the computation of time may have varied from an exact reckoning, which we have no evidence will delay it for any length of time.

Although the Jewish year has not expired, but extends to the new moon in April, as we explained in our last; yet, our time also will be regarded by our opponents, as having passed by. To this we have no objection: for we have no desire to extend the time, as others have predicted we should do. We have no desire to avoid or defer the crisis; and we freely say to all men that we expected our Savior, before the present time would have been revealed. Our wishes are to induce immortal beings to prepare for the judgment, which we believe any moment may usher in. Our faith in the present nearness of the consummation was never greater than now; and we still look for the Savior this Jewish year.

May the good Lord grant that his professed children may give a more serious examination to this momentous question, than has yet been given, that they may see the evidence and look up and lift up their heads, because their redemption draweth nigh.

Prophetic Time. Feb. 22, 1844.

The following article from the pen of Bro. Snow, we re-publish at his request from the *Midnight Cry*. We can find no period for the termination of the prophetic times, but the Jewish year 1843, reckoning from the dates where the best chronologists have placed their commencement. The 6000 years cannot be shown to require any additional time for their fulfillment. The captivity of Manasseh, at which we begin the seven times, is placed by chronologists in the Julian period 4037; from this point 2520 years bring us down to the year of that period 6557 which commenced Jan. 1st, A. D. 1844, but there is nothing to show the time in the year of Manasseh's captivity. The 7th year of Artaxerxes from which we date the 2300 days, began, according to Dr. Hales, B. C. 458, and ended B. C. 457, (See Anal. Chro. Vol. 1. 277) being pinned down to the 4256 year of the Julian period. 2300 years from this point, only extends to the year of that period 6556 which ended Jan. 1st, 1844.

Our Bro. has made a mistake of one year in his reference to Dr. Hales; and may have been misled by the diagram in Bro. Hale's Watchman's last warning, in which the same mistake was made.* Also, the 1335 days have not been shown to commence later than A. D. 508. We therefore can find no time beyond the Jewish year 1843; and if there is any time beyond that, we can only wait for the vision the little while, that chronology may vary from the time appointed. While we therefore insert the article, we must dissent from our Bro. conclusions.

From the *Midnight Cry*.

Dear Bro. Southard.—I wish to present a few thoughts, for the careful consideration of the dear brethren of the advent faith, on a point wherein I

*Bro. Hale will correct this next week.

differ from many of them, i. e. the *termination of the prophetic periods*. This I would do, not because I seek controversy: far from it, "Let there be no strife between us, for we be brethren." Nor do I seek to discourage those who, with earnest desire, are looking for the appearing of our blessed Master, within the present Jewish year, 1843. Nor yet have I any desire to put the glorious day afar off. My whole soul breathes forth the prayer, "Come Lord Jesus, and come *quickly*." But the Lord has shown me, I think, that we must wait and suffer a *little* longer.

We all believe that the great *week* must be accomplished. That the 6000 years, which were shadowed forth by the six days of creation, must be completed; and then will come the seventh thousand—the glorious *sabbath* of rest "that remaineth to the people of God." Now this long period—the *aeon* or *age* of this present world, began in *autumn*. In proof of this, I offer a few considerations. First, it has been the concurrent opinion of chronologers, both Jewish and Christian. In the next place, man at his creation was to subsist upon the fruits and seeds. Gen. i. 29. It does not appear reasonable that these were ripe at any other season than autumn. Again, at the Exodus from Egypt, a change was made in the commencement of the year. Ex. xii. 2, "This month shall be to you the beginning of months." Ex. xiii. 4, "This day came ye out, in the month Abib." It appears, then, that from the creation to the Exodus, the years were commenced with some other month. Accordingly, as appears from the tables of Jewish time, there have been, since the coming out of Egypt, two modes of beginning the year, one with the month called Ethanim or Tisri, in autumn—the other with Abib or Nisan, in the spring. The latter agreeing with the time of the Exodus—the former, with the reckoning of the years from creation. On the whole, therefore, I conclude that the 6000 years began in Autumn. And as the dispensation of glory, at the appearing of Christ, is called by the apostle, "the dispensation of the fullness of times," (Eph. i. 10,) I am constrained to believe that this period will comprise 6000 full years. And from all that I have as yet been able to discover in the chronology of the world, these years will be complete in the autumn of 1844.

The seven times of Moses, in Lev. 26, amount to 2520 full years. They began with the breaking of the power of Judah, at the captivity of Manassah, B. C. 677. This is the time that has always been given as the date of their commencement. But there has been an error in supposing them to terminate in 1843, as I shall now show. Had they begun with Jan. 1, B. C. 677, they would not have ended before Jan. 1, A. D. 1844. Or had they begun with the first day of the Jewish year, in 677, they could not end before the first day of the Jewish year, 1844. For it is evident that it requires 677 and 1843 *entire* years to make up the FULL period of 2520. But any point within B. C. 677, is *only* in the 667th year before Christ. Reckoning back from the Christian era, we do not obtain 677 full years, till we arrive at the extreme point, i. e. the first day of B. C. 677. So also, reckoning forward from the commencement of the Christian era, we do not obtain 1843 full years, till we arrive at the extreme point, i. e. the end of A. D. 1843, or the first day of A. D. 1844. If, then, the captivity of Manassah did not occur as early as the first day of the Jewish year, B. C. 677, the 2520 years cannot terminate till after the expiration of the present Jewish year. Now it is evident that Manassah was not taken in the early part of the year, from the fact that Esarhaddon and the Assyrians were employed in carrying away the ten tribes out of their land, and placing foreigners in their stead, in the *same year*, and before the invasion of Judah. We find the history of this in 2 Kings, xvii. 20–24. The prophecy concerning it we find in Isa. vii. 8. The date of this prophecy is B. C. 742. From this date count the sixty-five years, and it brings us to B. C. 677. In that year, in fulfillment of the prediction in Hos. v. 5, Israel and Judah were both broken. But as it must necessarily require considerable time to remove the ten tribes, and bring foreigners to fill their place—we cannot well date Manassah's captivity earlier than the autumn of that year. About one half, therefore, of the Jewish year B. C. 677, must be left out of the reckoning. This will necessarily extend the period of the 2520 years, down to the autumn of A. D. 1844.

The 2300 days of Dan. viii., began with the 70 weeks B. C. 457. But they did not begin with the first day of that year. It is true that Ezra began to go up from Babylon on the first day of the 1st month.

But this was not in the year B. C. 457, but in the year B. C. 456. The seventh year of Artaxerxes, in which Ezra went up, began, according to Dr. Hales' analysis of chronology, in 457, and ended 456.* It has been the practice of chronologers, to count the years of the reign of monarchs, by the year in which they began to reign; making that their first year. Accordingly the year B. C. 457, in which the seventh year of Artaxerxes began, is counted as his seventh year. Now it appears, from the best light we can obtain on this point, that he began his reign in autumn. This seventh year, then, must have commenced in the autumn of B. C. 457. As it was in the spring that Ezra left Babylon—and in the seventh year of the king, (See Ezra vii.) it must have been the spring of B. C. 456—as *no other spring is embraced in the king's seventh year*. But this is not the point from which to date the 70 weeks. The decree to restore and to build Jerusalem must have issued from the king *before* this. From Esther ii. 16, we learn that she was made queen in the tenth month of the Jewish year, and in the seventh year of the king. Now this could not have been in the year B. C. 456, for his seventh year expired before the tenth month of that year began. It must therefore have been in the year B. C. 457. At that time a great feast was made, and a "release" to the provinces; which, of course, embraced the Jews, as they were the people of the queen. But this release could not have been made without a previous decree. The monarchs of Persia were the makers and dispensers of the laws, which were absolute, unchangeable. But in the account of this "release," nothing is said of any "decree," or law, made at that time. This was only the commencement of those acts of the king, in which the decree was carried into execution. It appears, then, that the *decree*, from which the seventy weeks and the 2300 days are to be dated, must have been issued by the king, some little time before the tenth month of the Jewish year, B. C. 457. From that time, according to Dan. ix. 25, there were to be sixty-nine weeks, i. e. 483 years to the appearing of Messiah. It has been thought by many, that this period was fulfilled in A. D. 26. But this is a mistake. It requires 457 and 26 *entire* years to make 483. But, as we have seen a part of B. C. 457 must be left out of the reckoning, the time must, therefore, be made up by the addition of a part of A. D. 27. The fifteenth year of Tiberius, in which John began his ministry, (See Luke iii. 1,) commenced in A. D. 26, and corresponds to a part of 26, and a part of 27. In the latter part, then, of A. D. 26, or in the former part of A. D. 27, John began his ministry. But it was after John was imprisoned, that Jesus came into Galilee, saying, "The time is fulfilled." This must have been, I think, in the autumn of A. D. 27. It is certain that it was *after* the *passover*; as we learn by comparing John ii. 23; xiii. 22–24, and iv. 43; with Mark i. 14, 15. If then, the 69 weeks ended in the autumn of A. D. 27, when may we expect the 2300 days to end? The answer is plain. Deduct 483 from 2300, and the remainder is 1817. So many years remained to be fulfilled in the autumn of A. D. 27. Then add to that date, these 1817 years, and we see it brings us to the *autumn* of A. D. 1844.

As it respects the 1290 and 1335 days of Dan. xii. they must of course begin together—the latter ending with the 2300 in 1844. And as there is a difference of *only* forty-five years between the two periods, the 1290 days could not have ended in Feb. 1798, as *forty-six* have passed since that time. The periods must have begun in A. D. 509—the 1290 days terminating in 1799, with the commencement of Napoleon's career of blood and conquest, (see Dan. xi. 40;) 1335 days, ending in the autumn of 1844.

But, beloved! the vision "will speak and not lie. Though it tarry, wait for it, because it will surely come, it will not tarry."

New York, Feb. 16, 1844. SAMUEL S. SNOW.

Courtesy and Frankness.

The following communication was received a short time since, without name or date. We usually take no notice of anonymous communications, unless we can have some clue to the name of the writer. We therefore called for the name of the author of this; but received no reply. It has however since been published in the "Reflector," and "Watchman,"—the two leading Baptist papers in

*Incorrect. Dr. Hales begins this year B. C. 458. ED.

this city by which we conclude, it is from the pen of Prof. Chase, or some of his friends.

COURTESY AND FRANKNESS.—In censuring a favorable notice, which appeared in one of the most respectable religious journals of our country, respecting the REMARKS ON THE BOOK OF DANIEL, a late number of the Advent Herald and Signs of the Times Reporter, brands the view exhibited by the author of those remarks as a "German notion."

Ought it not to be known that the author occupies several pages in replying to the arguments of Hengstenberg, a distinguished German Theologian? Is it right to awaken prejudice against a view by giving it some opprobrious epithet?

Would it not be better to read the book, and encourage others to read it, in the kind and candid spirit in which it is written, and then let it be judged according to its intrinsic merits?

If wrong views have, to any extent prevailed among us, respecting certain prophecies, is it not the part of Christian sincerity and frankness to acknowledge it, when we are convinced of it, and exchange our wrong views for right ones?

Instead, then, of its being censurable, was it not commendable in the Boston Recorder, of Feb. 1st, to say, "STUART and CHASE have given us new views of the design and purport of Daniel's prophecies, and such as, we strongly suspect, will ere long obtain universal credence among the reflecting and sober minded?" So it seems to

A SPECTATOR.

P. S. Upon looking at the notice in the Recorder, and examining the book again, I am more fully convinced of the propriety of these interrogatories; and am induced to request the insertion here of the following sentence with which that notice commences.—

"If we say of this volume, that it is written in a clear and perspicuous style, in a spirit of courtesy and candor highly commendable in the author, and grateful to the reader, with a manliness of tone and an independence of reasoning that characterize a powerful mind and an ingenious heart,—we shall say only what every one will have said before us, who rises from its careful perusal, with no other regret than that the discussion is not more amplified by the various illustrations from history with which the mind of the writer is obviously enriched."

NOTE.—Prof. Chase has written in the most kind and Christian manner, and we would speak of him only in the same kind spirit: for we esteem him as a man, and as a Christian. And yet the kind and Christian spirit in which he has written renders his remarks the more dangerous. He has left the *old landmarks* of prophetic interpretation on which our Protestant fathers have been grounded and built, and taken the German Neological position that the vision of the last Judgment, &c. spoken of in Daniel vii. 9–14, only applies to the times of Antiochus Epiphanes. The churches are endorsing his view; and it becomes those who stand on the old "foundation," to expose this departure from the faith once delivered to the saints.

The writer of this communication, in reply to our remarks, that Mr. Chase's is a German notion, asks:—"Ought it not to be known that the author occupies several pages in replying to the argument of Hengstenberg, a distinguished German Theologian?"

We answer yes; it ought to be known, it should be known. But, does that disprove the NEOLOGICAL position of Prof. Chase, as this writer unfairly would argue? By no means; for, be it known that Hengstenberg, with Tholuck and a few others, are the only *evangelical* writers in all Germany; while the great body of German Theologians are on the most ultra neological ground. Amid this moral famine, Hengstenberg stands almost *alone*, warring manfully against the hosts of the enemy; and several pages are occupied in replying to him! of all the German writers.

The Time of the End.

There is now only one other particular that remains to be noticed, which is, that the period of the termination of this power is styled, THE

TIME OF THE END. (verse 17.) This term in the original has an expressive and determined signification, and is derived from a verb, which signifies to cut off, or to cut short. Its intense meaning appears to be, a remnant cut off at the end; and this, in its application to a chronological period, to signify, a PORTION OF TIME CUT OFF AT THE END. It is a mode of expression that demands very particular notice, from the circumstance of the important use which is made of it in the next and last great vision of Daniel, where it is brought forward several times as a note of chronology, to mark the date and synchronization of all the most important and consummating events of prophecy.

[*Habershon's Dissertation on the Prophetic Scriptures. Page 312.*]

Our Church;

OR

DR. ORTHODOX AND DEA. HOPEFUL.

PART II.

CONTINUED.

[Dr. Orthodox in his study, writing a sermon.]

Let's see, this Millerism which I am to efface from the earth, with one dash of my powerful pen. Let's see, it will be altogether more stately to treat it with dignified, silent contempt, until the time passes, and then give a blast like seven thunders, which will entirely blow it up sky high! Yes, that will be the most effectual course, decidedly. It is true, according to our theory, it is very dangerous for the Second Advent doctrine to be preached: for it is making infidels by the wholesale, and if it were immediately refuted by us, the manufacturing of unbelievers would be checked at once; but how can one resist the temptation of concentrating all his mental forces on that powerful point, the time passed? So we will compose our mighty objections, unanswerable arguments, potent logic, and sound theology, into the following discourse, founded on the text "But of that day and hour knoweth no man." Every body knows that text, and it is deservedly popular. Nobody disputes that it is in the Bible. The very thought of writing this sermon elates me. I feel a holy calm—a delicious repose coming over my soul at the very thought of the exultation that will prevail, as I shall prove to the assembled multitude, beyond all controversy, next May, that my Lord delayeth his coming. I think I must solicit a new set piece of triumphant music for the occasion. Truly, we shall be merry and sing psalms of thanksgiving. What a shout will go up to heaven, in view of the downfall of the hated Nazariners. Like Belshazzar of old, we shall have a glorious feast, and a great time of rejoicing. That poor king, to be sure, had not the same reason to rejoice that we have, and was cut off in the midst of his celebration of the Jews' defeated deliverance, predicted by their prophets—but we shall wait till the time is quite passed, and then we will rejoice and shout without fear that we shall be overtaken by destruction.

It gives me great pleasure, too, that so many of my brethren over the land have had the same happy thoughts about these things, as myself. It shows that it is of God, for us to wish the speedy overthrow of these despised doctrines. Yes, we have received no less than twenty letters this week, from our brethren giving the grateful information, that they are concentrating all their resources, in loading with powerful ammunition, great gun discourses, to be fired when the time passes, by way of celebrating the non-arrival of the Son of man.—A glorious destiny is ours! we pastors are standing in the breach, and preventing the false prophets from revolutionizing the earth. As soon as the day passes, we shall exhibit our theological fireworks, to the admiration of the assembled and rejoicing wicked. These hated Millerites do court persecution, and we have disposition enough to give it them, only we want the power, and do not think it expedient. After the first of May, the dens and caves of the earth will be good enough for them. They deserve trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments—they that talk so constantly of a "better resurrection." Gladly would we have them wander about in sheep-skins and goat-skins, being destitute, afflicted and tormented—for they are not worthy of the earth, and they profess so much Bible faith, let them take the consequences of living up

to it; for it is written, all that live godly in Christ Jesus shall suffer persecution, and if they choose to live so, let them take the consequences, persecutions, revilings, and have all manner of evil spoken against them falsely. They might go to heaven on flowery beds of ease, as we do, but they despise the highway to holiness, and choose this narrow, despised, and rugged path, and we justly cast them off as heretics, for so doing. They despise and set at naught that sacred enclosure, our church, and consequently deserve no mercy at our hands. Yes, instead of one sermon, I think I will write a series of discourses, a succession of explosions, which will blow up the advent cause again and again. This is too great an occasion to let pass without making some capital out of it, and getting one's name still higher on the church-roll of fame. The innumerable and invaluable discourses that will be preached when at the time appointed the Lord does not come, will greatly increase the goods of our church, and make her richer than ever; they will form a very interesting and deeply instructive portion of her sacred literature, and be very justly prized during all the Millennium. Why, my arguments will be so powerful and astounding, that our church would create me Archbishop, at once, if we had such dignitaries among us. But let us proceed to the heads of our first discourse. A few general remarks on the text, "No man knoweth the day or the hour," will first be appropriate. We shall mention, in glowing language, that this text has been a great favorite with all orthodox christians, from the very first—they have rolled it under their tongues like a sweet morsel, as it eminently is, and with it, as a Gospel battle-axe, they completely annihilated Millerism some time ago, as all well remember. But it is not alone the stable christian (we rejoice to say) that has wielded this powerful sword of the spirit—those who are purchasing heaven by the wealth of their morality and self-righteousness, have been just as efficient in handling it. This passage has carried consolation to many a wounded sinner's heart—it has strengthened many a staunch unbeliever, and, God forbid that we should not use it to the best advantage on the present occasion.—Perhaps no text has been so universally quoted as that which forms the theme of our remark. Every scoffer, high or low, rich or poor, has gloried in it—they always repeat it in connexion with that interesting passage, "Where is the promise of his coming?" And it is my deliberate conclusion, founded on a long course of observations, that the one passage naturally suggests the other—this is, in my apprehension, in perfect accordance with the known laws of mind, which all metaphysicians readily perceive, are extremely subtle. We have sometimes been greatly amazed, to see how easily and completely the advocates of the Lord's coming have been refuted by this passage being quoted. We rarely ever make a parochial call, without having it used by our parishioners, as an incontrovertible argument, against the doctrine of the Nazarene, which we cordially hate. And it speaks well for the sound orthodoxy of the land, and the very general knowledge of the Bible, that, even the drunkard, reeling home from his nightly debauch, can correctly quote, and make the true application of this inestimable, this never-to-be-sufficiently-appreciated passage. Ah! never, my brethren, shall we be aware of the good that has resulted from this timely application of this text, until eternity unfold it to our view! we feel overwhelmed with the kindness and condescension of God, in placing it prominent in the records of truth, where he that runneth may read—and we may add, in view of the memory of the inebriate, when he that stumbleth may quote! And it greatly rejoices our heart, brethren, on the present occasion, to be able to avail ourselves of an instrument, which has, in times past, so effectually shut the mouth of the monster Millerism. Now we intend to give the gorgon—the hydra—a thrust that will render him lock-jawed forever.

We call on you to bear us witness, brethren, if we do not refute those, who have been so often refuted—witness if we do not completely use up those who have been so frequently entirely used up in times past.

In our remarks on the subject before us, our reasoning will most powerfully take the following arrangement.

1st. We shall argue that as no man knows the day or the hour, we did positively know the Lord would not come, as we publicly stated thus last year.

2d. As no man knows the day or the hour, we do know positively, that the Lord will not come this

year, as some very vainly and foolishly hope and believe.

3d. As no man knows the day or the hour, we do know conclusively, that after a thousand years of great prosperity to the church, to commence in 1866, the Lord will come—(considering some objections.)

4th. We shall proceed to make some application which will effectually cure all who have been bitten by the stark-mad fanaticism, and prevent them from biting others.

These are a few of the leading thoughts which will frame our discourse by which we are to do such execution in the ranks of errorists. It is true, if there are any real believers in the speedy appearing of the Lord, if he does not come just when they expect, if they are consistent, they will look for him until he does come—and it is for that reason that we wish to cut off their hope, and cause them to give over watching, that we may prove conclusively that they never really did look for the Lord, but were unprincipled hypocrites, really worthy of all the opprobrious epithets, theological abuse, etc. that we have so unsparingly heaped upon them. How much it will increase our triumph, to have our wandering church members come back, limping and bruised, from their wild goose chase, and humbly confess their error, in leaving our fold, and straying from our spiritual watch and care! How we shall exult, as they humble themselves in the dust at our feet! We knew it would be so! we told you so! will be all the comfort we shall give them. Your Lord never will come as you expect! It will be a spiritual coming! we are to have a glorious millennium. The glory of the Lord is to fill the earth, as the waters cover the sea. There is the Parable of the wheat and the tares, but the explanation of that we must for the sake of our theory conceive to be understood spiritually—an ingenious and much approved invention of our modern churches, to make certain very stubborn scriptures bend into the right shape, and become staves, to support their otherwise lame theology. The first resurrection is universally to prevail over the earth, for a thousand years! and since blessed is he that hath part in the first resurrection, all the sinners on the earth, the tares,—will be blessed and holy. That is, they will be a kind of perfectionist and wholly sanctified in iniquity! However much they may transgress the law of God, it will not be sin, for they are blessed and holy, having part, as they do, in the first, the better resurrection! Under what a sad misapprehension Paul always labored—why he says, if by any means I may attain unto the resurrection of the dead.—Why resurrection only means the bringing to life of the spirit of the apostles, and martyrs, and even now has the resurrection begun—nay, is partly passed already, whenever we have a great resurrection time in our church. Little did Paul think, when he preached to the Athenian philosophers of Jesus and the resurrection, that it was simply the latter day glory of the church, when perilous times being come, men should be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: *having a form of Godliness but denying the power thereof.*

How greatly mistaken were all the patriarehs, prophets, apostles, and martyrs who suffered and died in faith, that they might obtain a better resurrection. Why, if there was to be a better resurrection, then there must be two—they cannot obtain a better resurrection, for that is only the millennium. So their faith was just about as vain as the Millerites. We cannot avoid pitying them however, for they have not had the advantage of going through a regular course of theological tradition, at the feet of the learned and great of our church. We have the true secret of making the Word of God of none effect, by our tradition—that is, of no bad effect.—We are thoroughly drilled at our theological seminary—so clad in a coat of mail of old tried truth—that we always resist the darts of error unscathed. There it is that we get good sound opinions, stereotyped on our minds, there we get the reasoning of the great lights of the church, woven into the very tissue of our souls, so that any thing new always strikes us unfavorably. We must be ready to repulse any new truth (so called) which breaks forth from the word of God; we know if it was truth, our learned D. D.'s would have found it out, and had it incorporated in the system of divinity taught in the schools of the prophets: hence we reject it without even examination. It is true, we there study the Bible less than almost any other

work; we depend on the expositions of our teachers—we have perfect confidence that they have studied it sufficiently, and we prefer to get our system of theology second hand, rather than from the Bible itself the great fountain. Now, if one went to a medical institution to study anatomy, and should only read reviews of the standard authors on that science, we should expect that he would graduate a miserable quack, and would never trust him with the setting of our broken bones. But theology is very different, and we be to that audacious soul that presumes to say that we have any quacks in our pulpits!

But I may as well set up the frame of another discourse, to be preached after the appointed time for the Lord to come, passes by.

Accordingly the Dr. composed his objections to Millerism, No. 2, into the following discourse, founded on the text "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, (omitting the next verse, which says that it will come when they shall say "Peace and safety," respecting it—he takes the 3d.) But ye brethren are not in darkness that that day should overtake you as a thief. Glorious text this, says the theologian, and a great discourse we will get out of it.

1st. We shall say—as the day of the Lord comes as a thief, then nothing can be known about the time—and, having proved that conclusively, we shall proceed to the second head, which is—

2d. That that day will not overtake us as a thief, for the very good reason that we shall be in our graves, long before it arrives—as can be incontrovertibly proved with or without the Scriptures.—When the apostles told the brethren that they were not in darkness, that that day should overtake them as a thief, he doubtless meant that they all would be out of the way in their graves, and so they need not fear.

Then I shall apologize handsomely to the congregation for going out of my usual course, and quoting Scripture to sustain my arguments. As it is very generally understood that it is wholly unnecessary for my incontrovertible positions, and overwhelming arguments, to lean at all upon the Word of God.

That is an Americanism of which I am seldom guilty. I have, in theology, quite a German turn of mind—independent thinking, is my forte decidedly. I shall state to the multitude who have assembled to hear the funeral sermon of Millerism, that on the principle of answering a fool according to his folly, we are under the necessity of using Scripture—although it is evidently a book not designed for the pulpit, yet we must, on the present occasion quote a little from it, effectually to shut the mouths of gainsayers.

Then we shall proceed, very emphatically, to quote this passage—"And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

"See, my brethren," we shall say, "the beautiful connexion which a philosophic mind readily traces. The apostle has told the brethren that the day of the Lord will not overtake them as a thief in the night,—they are not in darkness on this subject—for they know there is to be a glorious millenium first, and here he introduces a glowing description of it!"

All know the Lord intuitively—what a glorious time that will be—no need of preaching, or Sabbath Schools, every body will have a monitor within, that will teach them—moreover, the Bible will then be unnecessary, for in the verse preceding, we learn that God says, "I will put their laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people."—And this is the reason why we theological professors do not need to read the Bible as much as the common people—immutable truth is written on our souls, and soon we intend to dispense with the superfluous book altogether.

Already many of us practise on the principle of leaving it alone, and originate the truth we need as we go along, and the remainder of us use it homoeopathically. But, my hearers, as the doctrine whose obsequies we are celebrating was very pre-eminently built upon the Bible, we must use a little of the same article to bury it decently. And, as I was saying "All shall know the Lord, from the least to the greatest." By intuition and instinct the little child will know the Lord, and all instruction on this subject will be useless; hence more time can be devoted to the useful sciences, and the cultivation of the fine arts. The present

duties of the pastors will be entirely dispensed with, for if all know the Lord from the least to the greatest, where is the use of instruction on that point?

Parochial calls can be devoted entirely to worldly conversation and polished, refined, scientific discourse; there will be more time for social tea parties, fairs and festivals, when we are not under the necessity of originating long prosy discourses to keep the people sound in the faith.

The Bible will be entirely useless, and will be found only in antiquarian collections during the Millenium. A thought strikes—it is, that some 'cute Yankee will, in years to come, make quite a speculation, by carrying one of the present edition about, as a curiosity.

When the laws of the Lord are in the minds of the people, and written on their hearts, it will be a glorious time, truly, and this view strengthens me in my well-known position, that the prophecies are of no use—no earthly use I maintain, for if they were considered canonical by the Lord, he would inscribe them with the laws, on the hearts of his people. (Perhaps will be too strong for the pulpit—we must dilute it with sophistry.) Neither will the people be quite ready to receive the truth, that the miracles are nothing but mesmeric tricks, which we, the learned, can easily explain. This we will luxuriate in as a private opinion—public sentiment is not quite ripe enough for it yet. We must gradually undermine the stubborn pillars of the common people's blind faith, and lead them out into the glorious unshackled liberty we enjoy. We must use judgment and discretion to rule the people—we must represent that so far only the chaff has been blown away by every wind of doctrine from our church, and bind the mass to remain, and hang on to the old ship, if she does show some signs of going to the bottom.

Ah, this breaking up of organizations, if it succeeds, will be a death blow to all our fat livings—so we must crush it. We must affect a holy indignation, a sacred jealousy for the cause of the Lord, and tell the world that the church is all that can save it—represent that all the "salt," "leaven," and "light," is in it, and must, from the nature of the christian religion, ever be there. When they ask us what is Babylon, we must say it is a metaphorical, symbolical power, every where in general, and no where in particular. We shall not admit that it exists at all, in an embodied, personified form, in the Papacy, for instance. For if we do, they will turn round and say Papacy is Babylon—who are the daughters of Babylon? And much against our inclination, we should be under the necessity of admitting that the sects that came from the Catholic church as Protestants, just answer the description, so we will, in accordance with the most approved method of exegesis accommodation, spiritualize it into a convenient construction.

And when the people ask us what Babylon means, we shall not tell them at all that its signification is *confusion*, for many are discriminating, and would directly see that Papacy and her daughters constitute "*confusion*," of which the Bible speaks so largely. (One reason, by the way, that we think that the prophets should be *suppressed*, for they certainly speak, denouncing severe things, which are far from making them affable and agreeable.) They were certainly a sarcastic, cynic, impolite and disagreeable set of persons, who judged other persons by themselves—consequently made them out much worse than they really are. But we are wandering from our discourse. We shall make a powerful application since we are to have a temporal Millenium of just 1000 years, to commence in 1866—true, we can never know when the Lord is coming, and therefore it is the greatest folly to be at all troubled about it. And those who believe that the time is revealed, and near at hand, can do no more than others, they are no better, but worse; it is the duty of all of us, to be ready for the Lord's coming at any time. And my friends, you are all aware, that this is the case with most persons who are in the habit of regularly attending the stated means of grace in our church, and whose names are seen on the subscription papers of our many benevolent enterprises.

The subject of our third discourse will be to prove that God is a Spirit, and therefore cannot come to the earth personally. From the text, "God is a Spirit, we can prove that God never was manifest in the flesh, or if he was, he never went to heaven in a resurrection body."

We shall introduce the beautiful theory of the Pantheists, very cautiously marked of course; we shall prove that if God the Son was not a spirit, he must fill the universe in person, and all will see how absurd it is then to think anything about the personal, visible Jesus. Then we shall ingeniously introduce the thought that God is every where spe-

cially present, hence forms a part of every thing. We are a part of God. Nature is God. On this branch of the subject, it will be well to enlarge. The unavoidable conclusions will readily suggest themselves, we shall only need to hint them to our attentive audience. All will perceive that if this is the case, the crown of righteousness, which Paul said he should receive, at the appearing of the Lord, the righteous Judge—the crowns which all those that *love his appearing*, shall receive, are as fanciful as can well be conceived. 2 Tim. iv. 8. It will be evident that where it speaks of "the Lord Jesus being revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe, in that day;"—"It will be evident that this is highly symbolical language, meaning in effect nothing at all. This also will quite demolish Enoch's prophecy."—"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." And it will also explain away the last words of the Son of God to John. "Behold I come quickly; and my reward is with me, to give to every man, according as his work shall be." "Verily, I come quickly," meaning surely I never will come, as the serpent explained the sentence of death, Ye shall surely die, to mean, Ye shall not surely die. All will appreciate and rejoice in this convenient mode of interpretation.

(Enter Mrs. Orthodox.)

Dr. O. Well wife, you are a sad offender. The church will have to deal with you. And I am such a lover of justice, that I shall let it take its course.

Mrs. O. Why deal with me?

Dr. O. Because your influence is on the wrong side. You wink at the offenders, by going among them, and praying, and you even admit that you are looking for the Lord. It is, let me tell you, entirely a carnal idea. Nothing spiritual about it. Let me tell you, if you persist in this, I shall utterly detest you. You will break up the peace of the household, by looking for the Lord. I can have no sympathy with the idea, and you have no earthly right to depart from the faith without my sanction. I am getting serious, let me tell you. It may terminate in your losing your home, I am fixed in my resolution of bringing you back to the fold.

Mrs. O. Come, go to the Advent meeting with me, you know not what spirit they are of.

Dr. O. Yes I do know they are of the devil, for they call us Babylon.

Dr. O. They do not call the people of God Babylon. The very cry "come out of her my people," indicates plainly that they are not called Babylon. The apostle Paul speaks of a class of godless professors, who would come in the last days. The perilous times. Who would have the form of godliness, without the power—from such we are commanded to turn, to turn away.

Dr. O. Turn away from the church, because it has the form of godliness without the power—absurd! it does have the power of godliness at regular intervals—periodically.—We sow in the summer the seed, and in winter, when the people are not too much engaged in business, and can afford time to attend to the concerns of the souls, we reap, and this is all that God requires of us; he would not have us morose and melancholly all the time. Our indulgent heavenly parent would have us mingle in the pleasures of life. Your looking for the Lord cuts off all worldly happiness. Nips happiness in the very bud. This earth is good enough for me. I have a pleasant situation—and good salary—large church—receive good honor from men, and why should I wish to change this world for another? A bird in the hand is worth two in the bush.—I should be very foolish to wish to change a certainty for an uncertainty.

Mrs. O. My dear, do you know these are worldly maxims?

Dr. O. Certainly. What of that?

Mrs. O. We are told not to be conformed to this world.

Dr. O. Mere cant—Well, well, we have been getting out some sermons, that will regulate your head.—Yes, you are crazy, bewildered, and must be made to hear reason. When the time passes you will be convinced, and that, thank God, will be soon.

(Exeunt, Dr. and Mrs. O.)

Let us now accompany Deacon Hopeful to the

Wednesday evening prayer meeting, which he always attends. The people being assembled, Deacon Hopeful commences the usual altercation with Deacon Lagging, about opening the meeting. It is a part of the form, and they as regularly go over with it as Wednesday evening comes. Each thinking it a proof of godliness and great piety to keep back in praying or commencing, insists upon the other's going ahead. "Deacon Lagging, you pray." "No, No, Deacon Hopeful, you pray." "Dea. Lagging you pray." "Bro. Hopeful, I shall insist upon joining with you." So after this, from time immemorial usage. Deacon Hopeful proceeds to address the throne of grace. He makes use of the old set form of confession that they are all perverse in their backslidings, makes the same confession every time he prays—thus showing that he does not think it necessary to return from his backslidings. He is like the Catholic, who goes to his priest, for absolution—he gets forgiveness that he may transgress again—takes indulgence to sin—takes out a new lease with every prayer. He is followed by Deacon Lagging, who acknowledges the same fearful and continued wickedness—as his worthy colleague, and no terms are sufficient to express the coldness, with which they have regarded the Savior during the week—he says they are in the world, wandering and love to wander—the prayer at length—the greatest length concludes—and some of those who have been nodding assent, mean while are awaked by Deacon Hopeful putting out the hymn so dear to the lukewarm.

Look how we grovel here below,
Fond of these trifling toys,
Our hearts can neither fly nor go,
To reach eternal joys.

This sung, the brethren begin to confess how cold their hearts are, and in succession each one adds a little more to what his neighbor said, making himself out rather more remarkably wicked than those before him—thinking all the while—my brethren know I am exemplary and pious, this confession proves it. If while one was thus confessing, another should say, "So you are brother, you are just as cold, dead, lifeless and worldly as you admit, and moreover you love to have it so," what a hubbub the confessing brethren would raise, he would flatly contradict what his brother subscribed to, his own assertion, and the sleepy prayer meeting of heartless confessions would become quite animated. Thus the self righteous insincere professors go on, and at length after several have been solicited to pray, but wish to be excused as usual, they sing,

"Keep no longer at a distance."

Firmly expecting meanwhile that God will keep at a distance, for nothing would surprise them more than to have him manifest himself gloriously in their midst.

CATHARINE.

To be continued.

SIGNS OF THE TIMES.

BOSTON, APRIL 3, 1844.

The Christian Herald.

ITS POSITION vs. THE ADVENT.

The editors of the "Christian Herald" are now developing their *real state of mind* in relation to the Advent. We have long known their scepticism on the *protestant* principles of *interpretation*, and that they adopted the *Neological* principles of Prof. Stuart, in their exposition of the Book of Daniel, and other portions of the Word of God. We regard these principles as highly dangerous to the purity of the faith of the church. They produce a scepticism that saps the very foundation of the Christian's hope. With such views of the principal prophecies of Daniel, and others that relate to the judgment, and second coming of Christ, we do not expect them to cherish with us a common faith. Neither can we reasonably expect them to sympathize with us. But we did not expect them, at this state of the crisis, to oppose and taunt us, and class us with the French prophets, Anne Lee, Cockran, &c. Or fill their sheet with editorials, and articles from correspondents tending to bring contempt upon us, in this special time of our trial, to grieve our wounded spirits, and destroy our faith in the Word of God. Or that they should turn aside the weak from the way of the Lord, and the true hope of the Gospel; especially when they have assured us, in times past, that they were agreed with us in the question of the Advent, with the *exception of the time*.

But we confess we are disappointed in this. The Herald, of the 28th inst. contains several articles from the editors and others, on the failure of the Advent in the time we had expected. But not one word of sympathy for their "dejected brethren," or a single word of encouragement to the weeping saints, as to whether the Lord will ever come. Not one caution to the worldly-minded, and the wicked, to be ready for the judgment!

These articles breathe the spirit of those who are said to cry, "My Lord delayeth his coming." And not one hint of the old apostolic desire is expressed, that the King of kings should take the kingdom and reign forever.

The policy of the conductors of this paper may now be considered as established. We have nothing to hope from them. The Adventists in the Connexion can look for nothing, either to edify their minds, or comfort their hearts.

The Elders and brethren of the Connexion who embraced the Advent, and have shown their sincerity by their fidelity to the cause, while they *frankly acknowledge the expiration of their reckoning* when they expected their Lord, are not willing to give up the fundamental principles of the gospel, which are not affected by a *variation of the time*. Neither are they willing, on account of the *expiration of the definite time*, to give up their hope of the coming of Christ at the door. We have high authority for a steadfast faith at this time. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x 25-39. Here we take our stand, and the second coming of Christ will be made the all-absorbing and unceasing question until the Archangel's trumpet shall sound.

It has never been our design to break up existing organizations. We have disavowed this everywhere; and assured the churches that our *only object* was, to give the "midnight cry," "Behold, the Bridegroom cometh," with a view to prepare the people for the event, which we believed would take place this Jewish year. And now we would be glad, while there is a seeming delay, to continue our work in the same way. But this is not practicable with the present state of the church and ministry, without continual and unprofitable strife.

We are now, therefore, necessitated to take other ground on this question, and peaceably withdraw from them. In taking this step, I do not leave the Church of Christ, nor the association of the faithful in Christ. Neither do I repudiate primitive church government. I have ever believed that the visible church would exist, and continue in the ordinances until the Lord shall come. I believe that any number of believers in a given place, associated together for the worship of God and the observance of his ordinances, constitutes a congregation or church of God, after the primitive pattern, to be governed by the word of God alone, and subject to no foreign interference, supervision or control.

But the time is too short for us to make any permanent arrangements. Our brethren, however, who are excommunicated for their faith in the coming of the Lord, or who are compelled to come out from bodies depriving them of their rights, must take the best course to preserve their unity, order, and harmony of effort, to carry forward and finish our work.

Correspondence.

WEST HARTFORD, VT. Bro. Noah Dutton writes:—"I am confident that those who have embraced the Advent doctrine in these parts will continue to look until He comes. Still they are now, and will doubtless continue to be tried, purified, and made white."

HALIFAX, Nova Scotia. Br. John Craig writes:—"We have a few good brethren here, who are very favorable to the doctrine of the Advent. Among the number are Judges, Doctors, and Sea Captains, and one or two Ministers. The wicked, however, scoff, as in other places, and are countenanced by ministers and professors of religion."

STANSTEAD, C. E. Bro. J. Merry writes:—"There are a few here who are looking for God to come soon, and set up his everlasting kingdom. We are determined to wait and look for the coming of the Lord until he shall appear. We have no thoughts of giving up our faith, or turning back. Till I heard the doctrine of the Advent, I was a Universalist, but am now rejoicing in the Lord."

ASHFORD, Ct. Bro. H.C. Robbins writes:—"We have a few brethren here, who are waiting for their Lord. We meet in a school house, where for more than a year we have constantly held meetings on the Sabbath, which is generally well filled. We are not favored with Advent preaching, and

should be very glad, if any were passing this way, or could consistently call on us, to hear about the glorious prospects that lie before us. Last Fall brother M. Stoddard held a series of meetings in this and the adjoining towns. Also Bro. S. Chapman gave us the evidence of the coming of the Lord at the door. With those brethren we enjoyed a blessed season of refreshing from the presence of the Lord. Our meetings are warm and interesting, and there is, among the sectarian churches no small stir about this way. Our place is the general resort of Advent believers over a large portion of country, and from various denominations, who meet in love and harmoniously sing,—

"I will be in this band, Hallelujah."

We are on what is called the Centre Turnpike, leading from Boston to Hartford, in the North part of Ashford, called the Axe Factory School House.

ENFIELD, N. H. Bro. B. P. Manning writes:—"The Lord is at work in Enfield by his Holy Spirit. Souls have been convicted and converted; and the faith of the believers who are continually looking for the Lord, has been greatly strengthened. I have labored there for the last few weeks. I am now in Springfield, N. H., where the brethren are coming up to the help of the Lord against the mighty. I see no reason why we should give up our hope; my soul is happy in the bright prospect."

TORONTO, CANADA. Bro. A.A. Sawin writes:—"We have a good band here, who are looking for the Lord. We are expecting brother Hutchinson from Montreal, to come and labor awhile with us. We have organized ourselves into a little band, taking the Scriptures as our only rule, and in which we have inscribed our names, that we might know who consider themselves with us. Our congregations are large, and many souls are inquiring."

NOTICE. There will be services at the Tabernacle on Fast day—Thursday—all day and evening.

Bro. Cole is expected to preach at the Tabernacle on Sunday next; and Bro. Humes at Lowell the same day. Will not Bro. Churchill, Providence permitting, spend the 2d week in April with us, and lecture at the Tabernacle?

NOTICE. A Second Advent Meeting will commence in New Hampton, at the North Freewill Baptist Meeting-house, on Friday the 5th day of April next, at 10 o'clock A. M. and continue three days or more, if time continues, and the Lord will. In behalf of the brethren.

NATHANIEL CAVIN.

N. B. Brethren Simpson and Hervey have engaged to attend, and other ministering brethren, together with all our friends from abroad, are invited to come in and enjoy the religious services with us.

N. C.

Bro. A. M. Osgood wishes us to say that his address will be Portsmouth, N. H.

TO CORRESPONDENTS. E. B. R. will perceive by our last No. that, according to Dr. Prideaux, it is utterly impossible to reduce lunar to solar time within a whole month, till the introduction of Rabbi Hillel's calendar, about A. D. 360; and also that it is impossible to know whether the new moon was consecrated on the 30th or 31st day of the old; it would also be impossible to know on what day of the week, within an entire day, the 14th of the new would fall. There has been no change in the seasons to affect any thing; as geologists, to show the great age of the earth, claim that the temperate zones were once warm like the torrid, but that the earth has cooled so gradually that there has been no perceptible change for the last 3000 years; but this proves too much for their own hypothesis.

Exposition of Matt. xxiv.

A good work for distribution among Neologists and Universalists, viz. "A Paraphrase of Matt. 24th and 25th, with the corresponding passages supplied in Mark 13th and Luke 21st; bringing to view the signs of Christ's coming and end of the world. Price 3 cts. \$2 per 100 for distribution.

Letters received to March 30, 1844.

P. Hawkes \$22; N. Smith by pm \$1; Rev S. Fletcher by pm \$1; Jos Brown by pm \$1.50; pm Hillsboro' NH; A. W. Higgins \$3; E. French by pm \$1; S. A. Stratton by pm \$1; H. S. Barber and M. S. Ricker \$1 each; D. A. Woodward \$1; Mrs H. Standford by pm \$1; B. Tyler \$2; M. Clark \$1; Rev J. Blair \$1; S. Bailey; G. T. Stacy \$1; J. Curry; E. Witherbee; J. Godfrey by pm \$1; T. Cole; E. B. R.; N. Dutton \$10; W. Brigham by pm \$1; W. Wakefield 25 cts; pm Winslow, Ind; H. Morse by pm \$1; N. C. Wright \$1; M. B. Hart 56 cts; J. S. White; A. Bates \$1; Eld J. M. Smith by pm \$1; H. C. Hopkins by pm \$1; E. C. Clemens; Hiram Vaughn, \$1 and H. Bishop \$2 by pm; John Stowell \$3; pm Yorkshshire, NY; J. Litch \$50; John Clark by pm \$1; pm Kittery, Me; J. Fairchild by pm \$1; J. Damon by pm \$1; W. Partridge \$2 and Mrs Potter \$3; please inform us where those individuals reside, as there was no date of time or place to your letter; Mrs E. Arnold \$1; B. Morgan \$1; W. C. S.; R. Cockran by pm \$2; pm Southboro' Me; B. P. Manning; J. C. Park; T. C. McAllester by pm \$1; J. Shelley by pm \$1; W. D. Tuller by pm \$1; A. E. C. Smith; pm Dry Creek Ky; pm Hartford Ct; S. P. Lerby by pm \$1; A. A. Sawin; J. J. Porter; H. Ashley by pm \$1; E. Atkinson; Julia Eastman by pm 50 cts; pm Alton NH; pm Cambridge Me; pm Dayton Ill; pm Marshfield Vt; S. A. Chaplin by pm \$2; H. Littlefield; A. M. Osgood; G. W. Jones \$1; W. H. Smith \$1; pm Newcastle Me 12-1-2 cts; A. Henry by pm \$1; T. L. Tullock; P. Dillingham Jr by pm \$1; B. A. Bishop by pm \$5; B. Dinsmore by pm \$2; M. B. Clemens by pm \$2; T. Mumford by pm \$1; C. S. Stockles by pm \$1.

Packages Sent.

T. Cole, Lowell, Ms; J. Weston, New Ipswich, NH; G. T. Stacy, Exeter NH; J. Litch 40 Arcade Phil; J. V. Himes, 9 Spruce St NY; E. C. Clemens, care of E. C. Galusha, Rochester NY; Wm. Thayer, Pomfret Ct; F. R. Meyer, Worcester, Ms.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES
VOL. VII. NO. 10. }

Boston, Wednesday, April 10, 1844.

WHOLE NO. 154.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

Dow & Jackson, Printers.

HINDER ME NOT.

Then I said, I will not make mention of him, nor speak any more in his name: but his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.—JER. xx. 9.

Hinder me not! for I must speak
In sinner's ears the words of warning;
Must bid the wretched mercy seek,
And bid the scorner cease his scorning.

Hinder me not! I may not pause—
I dare not tell smooth things, or falter,
Who'll now defend Jehovah's cause?
Oh, who uphold His trembling altar?

Hinder me not! for in my heart
The Word, like fire, my bones is tearing.
Fain would I cease, an' hence depart,
But I am weary with forbearing!

Hinder me not! I'll heed no blame;
I'll prove Christ's truth is no delusion:
The Lord is with me, and His name
Shall turn all mocking to confusion!

Hinder me not! the Lord is near!
The lamp of prophecy is streaming
Like light athwart the darkness drear,
Bright herald of the Day-star's beaming!

Eld. Elon Galusha's Address.

"TO ALL WHO LOVE OUR LORD JESUS CHRIST IN SINCERITY."

Beloved Brethren:—Allow me, in all kindness and humility, to urge upon you a serious and candid consideration of the present crisis. To me, it appears that we are on the last crumbling verge of time. The rapid approach of the world's catastrophe, is not, to me, a new thought. For several years past, at times, I have viewed the world as rushing, with railroad speed, on the track of time, to the last depot—its bustle, like that of a person doing up his last work under a strong impression that his time is short—its restlessness, like that of an individual on his dying bed, each moment more and more anxious for a change of position as the time of his expiration draws near—its new discoveries, shedding sudden light on the human mind, like the flash of the taper just before its light expires, or the momentary revivification of a person at the approach of death, when nature puts forth all her energies, in the final struggle, and soon exhausts them in the last desperate effort.—Hence, in years gone by, I have frequently expressed, in my public discourses, a conviction that, at no distant period, the world's history would be completed. Although I had previously read some of Bro. Miller's Lectures, and deemed them worthy of a critical examination, as they evinced the laborious biblical and historical research, as well as the godly sincerity of the author, yet other subjects and other duties so engrossed my attention, that I did not very seriously consider the subject of "the Savior's Advent near," till something more than a year ago, when a beloved son, who had embraced that faith, called my attention to the subject, by letters, papers and publications, containing arguments and scripture quotations in favor of the

speedy coming of our Lord. These, to some extent, I examined, together with authors who advocate opposite opinions. I consulted Rollin, Josephus, Newton, Gill, Pool, Henry, Whitby, and more modern writers on that subject, and sought the aid of the Holy Spirit in searching the sacred Scriptures.

About a year since, I received a kindly letter from Brother N. N. Whiting, expressing the convictions of his own mind, the result of a thorough and patient examination of the subject, in which he sited the argument, pro and con. As an old friend, he exhorted me to study the word of God with diligence and without delay, till I should be satisfied that I had obtained a knowledge of the Divine testimony on the subject. As I deemed this as reasonable a request as it was friendly, I resolved to comply therewith; having already adopted the rule of biblical interpretation observed by Br. Miller, which appeared to me to be the only safe one,—that in ascertaining the meaning of any passage of Scripture, we should compare the various other portions of the Divine word embracing the same subject, and adopt such a construction as will harmonize the testimony of all the inspired witnesses. By applying this rule to the writings of Moses, David, the prophets, apostles and the revelator, I became satisfied,

1. That there never will be a restoration of the carnal Jews, as a nation, either to the favor of God or the land of Canaan, since they, as a people, are as utterly rejected as Hagar or Ishmael. See the apostle's allegory, Gal. iv. from the 24th vs. to the close. Seeing also that all national distinctions are by the gospel entirely abolished,—see Eph. ii. 14. to the close, also, Rom. ix. 8, and ii. 28—whatever is contained in the prophets respecting this people must be made to harmonize with those and various other positive and unequivocal passages. The 36, 37, 38, and 39th chapters of Ezek. and the 12th chapter of Zechariah, so generally referred to by the advocates of a literal restoration of the carnal Jews, were written, as appears, about half a century before their return from the Babylonish captivity, by which they were scattered among all nations or throughout the inhabited world, Nebuchadnezzar's kingdom being universal. See Dan. ii. 38. Hence what was to be literally fulfilled in their return may have been accomplished at the end of that seventy years captivity, and some portions of those chapters evidently refer to the final ingathering of all the true Israelites, in the eternal Canaan, when they shall come out of their graves, and Christ shall reign over them even "forever," as God promised to David. See Ezek. xxxvii. 12, 24, and 27, com. with Rev. xxi. 3, and Luke i. 32, 33. The 11th chapter of Romans, the strong hold of Judaism, (as some consider it,) proves the national rejection of the Jews, and shows that there is no restoration but that of individuals by faith in Christ, and "life from the dead." So that "all (true) Israel," whether Jews or Gentiles, according to the flesh, "shall be saved" (by faith.) See Rom. xi. 1, 5, 14, 15, 23, 26, compared with Rom. ix. 6, and Gal. iii. 7, 16, 28, 29.

2. That there is to be no Millennium till the Son of Man shall come in the clouds of Heaven, became evident to me from an examination of Dan. vii. 13, 22, 27; also Matt. xiii. 38, 43, showing the prevalence of sin to the end of the world; also Luke xiii. 23, which declares the way narrow, and that few find it; also 2 Tim. iii. 12, which assures us that "all who live godly, &c., shall suffer persecution," so there can never be a time till this sin-cursed earth is cleansed and the wicked destroyed, in which "all will be righteous," and none be persecuted. I saw that the Millennium was to be on the renewed earth, after the resurrection of the dead in Christ, and before that of the wicked, who will be burned up root and branch, at Christ's coming, and

be ashes under the soles of the saint's feet during the thousand years. For the first resurrection, see Rev. xx. 4-7; also 1 Thess. iv. 14 to the close;—also, Phil. iii. 11, where the apostle labors to "attain unto the resurrection (*exanastasis*) out of, or from among the dead, leaving a portion of the dead, (the wicked) still under the dominion of death, or in their graves; also 1 Cor. xv. 23, showing that only they that are Christ's rise at his coming. For the destruction of the wicked who shall be alive on the earth (when the living saints will be changed, as seen in 1 Thess. iv. 17,) see Mal. iv. 1, 3. At the end of the thousand years, the wicked rise where their ashes were deposited by the fires of the conflagration, are deceived by Satan, (then loosed for a little season) come up on the breadth of the new earth, (when the living saints will be changed, as seen in 1 Thess. iv. 17,) and are destroyed by the vengeance of God, see Rev. xx. 7, which is the second death; for the saints reign as joint heirs of Christ on earth for a thousand years. See Rev. v. 10, and xx. 4.

3. By a comparison of Dan. ii. 44, and vii. 13-27 with Ps. ii. 6-8, and Rev. xi. 15, &c., I was convinced that the eternal kingdom, of which the saints are joint heirs with Christ, will be set up in the new earth, at the coming of the Son of Man in the clouds of heaven—(the Nobleman returning from a far country to take his kingdom)—that the Millennium is the commencement of that endless reign, and marks the consummation of the happiness of the righteous and that of the misery of the wicked. That this kingdom is identical with the future inheritance of the saints, is evident from a comparison of Dan. vii. 22, 27, and Rev. xi. 15, with Ps. xxxvii. 9, 18, 20, 22, 28, 29, 34, and Prov. x. 30, Matt. v. 5, (the meek shall inherit the earth, &c.) As soon as I was fully established in these views of God's word, I proclaimed them as a part of his long neglected truth, which sheds a glorious lustre on the pages of the holy scriptures, and gives vividness and tangibility to the objects of faith and hope, and shows us how the Son of God will accomplish the purpose for which he was manifested ("to destroy the works of the devil," (1 Jno. iii. 8,) and, as the second Adam, reinstate man in the "kingdom prepared for him, from the foundation of the world," which by the first Adam he lost, Matt. xxv. 34. Finding that the prophets searched for the time of Christ's sufferings, and glory, as also the sort of time, (Kendrick's translation,) given for the computation and that the angels desire to look into the same,—see 1 Pet. i. 11, 12. Dan. viii. 13, 14; also xii. 5, 6, 7.—I deem the prophetic numbers and symbols suitable and desirable subjects of my anxious and prayerful inquiry. Observing that God had taught his servants to use a day as the representative of a year, see Num. xiv. 34, Ezek. iv. 6, and that the 1260 days of Rev. xi. 3; the 42 months of Rev. xiii. 5, the time, times and half, of Dan. vii. 25, were all fulfilled in the same manner—(a day for a year)—a literal time, (according to Josephus, see Dan. iv. 16) being a year and a prophetic time 360 years; I applied this rule to the various prophetic periods which appear to reach to the end of time, and saw that they all pointed to the Jewish year 1843, and seem there to terminate as in a focal point. All the attempts of the learned to show the fulfilment of those prophecies in literal days, have proved abortive. The 70 weeks of Daniel ix. 24, reaching from the going forth of the commandment to restore and build Jerusalem, recorded in Ezra vii. to the crucifixion of Christ, are seen by Ferguson's astronomical demonstrations, in which he refers to the Julian, the Olympiad period, and the writings of Phlegon, to have terminated A. D. 33—490 years from their commencement—just as many years as

there are days in the 70 weeks. These and other considerations are to my mind, satisfactory proof of the correctness of the opinion that the 2300 days of Dan. viii. 14, as well as the 1290, and 1335 days of Dan. xii. 11, 12, and the corresponding numbers of Dan. vii. 25, and Rev. xii. 14—also 6 vs., and Rev. xi. 2, 3, are so many years as there are days in each respective number. This is the only rule of interpretation by which they can be made to harmonize, and therefore must be the only true mode. Now, if we apply this rule to Moses' seven times, which denote the duration of the punishment of rebellious Israel, from the time of *breaking the pride of their power*, and subjecting them to the power of their enemies, see Lev. xxvi. 18, 19, and Deut. xviii. 37—notice at what time this punishment was predicted—Isa. vii. 8—742 years B. C., and was to be inflicted 65 years after, which brings us to 677 B. C. when Ephraim (i. e. the 10 tribes,) was to be broken that it be not a people, and notice that Manasseh, king of Judah, was carried captive into Babylon at the same time (677 B. C.), see 2 Chron. xxxiii. 11, we see that the *pride of "both Israel and Judah's" power was broken and their punishment commenced 677 B. C.* Then observing that one prophetic time being 360 years, and seven prophetic times being 2520 years, taking 677 before Christ, from 2520, leaves 1843 after Christ. Consequently their punishment must end with the fulfillment of the prediction, in the Jewish year 1843; upon which we have already entered.

The next prophetic number we notice as relating to the "end" of God's "indignation," which is to be inflicted upon the rebellious in this world, is the 2300 days (years) of Dan. viii. 14. This embraces the vision of the "daily" abominable, (as Hebrew scholars tell us the original signifies,) or the pagan abomination which was to be taken away, and the transgression of desolation, or papal abomination, see Dan. xii. 11, 12, and 2 Thess. ii. 1—10, where both these abominations are brought to view in their order, the one taking the place of the other. This period also extends to the end of the treading down of the host, or people of God—to the cleansing of the sanctuary, meaning the perfection of the church of Christ in holiness, or the purification of the earth which was once the holy place of God's worship, and will be again, when purified and filled with righteousness; it also extends to the "last end of the indignation," see vs 11, 13, 19. The 2300 days (years) then reach to the end of time.

It is evident this number was all that Daniel sought to understand; as the rest of the vision, as well as the preceding one, had been explained to him. See ver. 27. He searched books to obtain a knowledge of the time. See Dan. ix. 2, where he seems to have supposed it referred to the end of the Babylonish captivity, and that it was the literal sanctuary in Jerusalem, that was to be cleansed; so his following prayer indicates. But Gabriel comes to correct his mistake, and show him that only seventy weeks of the time related to his people and the holy city. The remainder of the 2300 years related to God's people, after the Jewish nation should be rejected; and that instead of the Sanctuary at Jerusalem being cleansed at the end of the time, it would, long before that, be destroyed by the people of the prince, (Titus,) and that soon after the crucifixion of Messiah. See Dan. ix. 24, 25, 26. Gabriel tells him to "understand the matter and consider the vision" (of the 2300 days about which he was troubled.) Then says, "70 weeks are cut off," (as the best Hebrew critics tell us, the original word should have been rendered; cut off from what? Why, surely, from the 2300 days, the only period given in the vision. He then informs him what is to be accomplished in that 70 weeks: verse 24; which finishes the work of Messiah, up to the time of his crucifixion.—Then he gives Daniel the beginning of the 2300 days, from the first end of which the 70 weeks were cut off; dividing also the 70 weeks into three parts, showing what should be accomplished in each, and touches upon the subsequent destruction of Jerusalem, and the over-spreading of the two abominations (Pagan and Papal) which were to reach to the consummation—the end of the 2300 days—the end of time; last three verses. Now, taking the starting point, the going forth of the commandment, verse 25, which we have seen in the decree of Artaxerxes Longimanus, Ezra, 7th chap. as noted by Fergusson, (457 B. C.) and the 70 weeks (490 years) as he demonstrates, bring us down to the crucifixion, A. D. 33. Then deducting the 490 from 2300, leaves 1810, to which must be added the 33 years of Christ's life, (the 490 years reaching to his death,) and we arrive at the Jewish year 1843.

Or, which is equally plain, deduct 457 years, the time from the date of the decree to the birth of Christ from 2300, and we have 1843 left; the end of the vision, and the end of time.

In the 12th chapter of Dan. vs. 11, 12, the pagan and papal abominations are again introduced, as is evident from the apostle's showing, 2 Thess. ii. where a most graphic description of the latter is given, and the former is alluded to, as hindering its development, which was to be preceded by a falling away (an apostasy.) That apostasy was brought about by the royal patronage of Constantine, in the early part of the fourth century, and gave scope to the spirit of papacy, the mystery of iniquity which began to work in the Apostle's day, (see ver. 7 of the above chapter.) By the best historical evidence, it appears that papacy gained the ascendancy over paganism about 508, which is the taking away of the daily and setting up of the abomination that maketh desolate. The point at which the 1290 and 1335 days begin and reach, the former to 1798 (the time of the end—see Dan. xi. 40, and xii. 4, 9,) the latter to 1843 (the end,) when Daniel is to stand in his lot or inheritance, on the renewed earth, see Job xix. 25, 26, 27; which, with various other passages, shows that it is at the resurrection of the saints. Thus it is clearly seen, that we have three different lines of prophetic chronology; commencing at distinct and distant points of time, and reaching, by the same rule of measurement, to the same period, the goal of time. Again, the prophetic types point to the same period. The great year of RELEASE which is to set all the servants of God free, at the end of seven prophetic years, 2520 literal years, from the time they lost their liberty, which, as we have seen, was 677 B. C., must come 1843, as appears by adding the 677 B. C. to 1843 after Christ, which make the 2520—see Jer. xxiv. 14. The great JUBILEE, also, in which the people of God are to receive their inheritance, reckoning from the time when the lost their possessions, by being carried into their enemies' land, in the days of Jehoiakim, 607 B. C., coincides with 1843, as appears by multiplying 49 by 50, which gives us 2450, the time of the 50th jubilee, and adding 607 B. C., to 1843 after Christ. See Lev. xxv. 8, 13. Omitting the notice of other types, which appear to denote the end of time, and point to the same period, I remark that, as the skillful surveyor, in establishing an important corner, not only places the stake and stones at the end of his measurement, but also makes the corner conspicuous, by marking a number of trees in the vicinity as witnesses, in such a manner that each mark (or blaze) shall face and point to the corner, thus apprising every one who traces the line, to find the corner, when he is near it; so God, by his prophets, has not only given us the chronological measurement which reaches to the termination of the present state, but has also marked several neighboring periods by events of prophecy which point to the end, and show us when it is near. Of this class is the reign of the papal beast, see Rev. xiii. 5, compared with Dan. vii. 8, 11, 25, commencing 538, when Justinian gave him the three kingdoms, "plucked up," and executed the decrees which constituted him "true and effectual corrector of heretics," and ending 1778, when Berthier took him from his throne and abolished his civil power. This is the time of the end denoted by Daniel's 1290 days, and reaches within 45 years of the termination of the 1335—the end, when Daniel is to stand in his lot, or inheritance; Dan. xii. 11, 12, 13. Not to mention several others already and exactly fulfilled, I will only refer to the sounding of the two trumpets, Rev. ix. 1—19, and ch. x. 1—7, compared with Rev. xi. 15. Here we have two periods given: 1st, five months, (150 years) chap. ix. 5, commencing, according to Gibbon, when the Turks made their first incursion into the Greek territories, July 27, 1299, and terminating 1449, with the end of the independence of the Greeks, and that of the first wo; then begins the period denoted by "an hour, a day, a month and a year," (391 years and 15 days, Rev. ix. 15, which terminated Aug. 11, 1840, with the surrender of the Sultan's independence into the hands of the allied powers. This is worthy of more particular notice, as bro. Litch, (see his dissertation on the fall of the Ottoman empire) by a critical investigation of the prophecy, and history relating thereto, was enabled to ascertain the precise character of the closing event as well as the preceding ones, and the very day of its accomplishment, and published the same to the world two years before the fulfillment. A striking proof of the correctness of the rule which we have adopted for the understanding and application of prophetic chronology, and a demonstration that, as the second wo is past, and the third comes quickly, Rev. xi. 14, which is identical with the seventh trumpet—see Rev. x. 7, and xi. 15, the kingdom of our Lord and his Christ, in which he is to reign "forever," is about to be set up. The signs of Christ's

coming are also fulfilled. The church's tribulation, Matt. xxiv. 29, ended in the last century, after which (1780) the sun was darkened, the moon withheld her light, the stars of heaven fell, (1833—"35.") The sign of blood appeared 1837—that of pestilence was seen in the terrific cholera, sweeping as a besom of destruction over the earth. Earthquakes have been frequent and fearful, and in many places where they were before unknown. Then what shall we say to these things? Is not the Son of Man nigh—even at the door!

Now, my dear brethren in the Lord, although in the above sketch, for want of time and space, I have done little more than refer you to some of the principal data from which my convictions that the end of all flesh is at hand, are derived, I beg you to examine the subject more prayerfully; laying aside entirely all prejudice, pride and love of human applause, and submitting your understanding to the control of the word and Spirit of God, in all the simplicity and docility of a little child; remembering your Savior's words, "Verily I say unto you who-soever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark x. 15, and not forgetting the words of the Psalmist, "The meek will he guide in judgment: and the meek will he teach his way," Ps. xxv. 9. Do not rely on popular commentators or preachers. If the Jewish Doctors, whose it was to expound the law of God, and explain the prophecies, could be so far blinded by their preconceived opinions as to fulfil those very prophecies which they read and interpreted every Sabbath day, by crucifying the Lord of life and glory, (see Acts xiii. 27,) is it not more than probable, that prepossession, long-cherished predilection, pride of opinion, and a dread of the frown of a perverted public sentiment, may have blinded many of the Gamaliels of our day? Especially when we consider the fact that not a few of them have shrunk from the public vindication of great moral principles in their practical bearings, while they have seen outraged and crushed humanity bleeding at every pore, in the very bosom of the churches of their own denominations. Have we no evidence of "blindness," in part, which has happened to Israel, in the painful fact, that many of her teachers, especially where public opinion favors it, force the gospel of our blessed Savior into the support of a system of cruelty and injustice which legally annihilates the attributes of man, sunders every tie of consanguinity, virtually annuls holy marriage, tramples the helpless in the dust, and makes merchandise of the image of God? Do you not see evidence of blindness, also, in the melancholy proof that scarcely any thing renders a minister of the gospel so unpopular, even with the clergy of his own order, as an uncompromising war upon the prevailing sin of his own age, his own country, and especially his own church? Have we not fallen upon "the last days," the "perilous times," predicted by Paul, when men shall be lovers of themselves?" (2 Timothy i. 2.) When I look at the present state of things in churches of our own, as well as other denominations—the chain of caste that separates the poor from the rich—the practice of selling the most eligible seats in the house of God, often to wicked men, for the sake of their support, and crowding the pious poor into some obscure place—the odium of color—the love of office—the desire of titles and distinction, which a Baptist would have spurned fifty years ago—the smiting of fellow-servants for an honest difference of opinion—the artifice resorted to to raise monies for religious purposes—the neglect to discipline opulent and influential church members, for offences for which the powerless widow and friendless orphan are excluded—the ministerial obsequiousness to public opinion, in regard to both morals and manners—the fashionable dissipation—the sectarian feeling and denominational pride which is substituted for pure charity and holy emulation—the covetousness, selfishness, worldly mindedness, &c. so prevalent, I would, were it in my power, utter in thunder tones the Savior's words, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares!" Luke xxiv. 48 to 51. To the incredulous in high places, who seem to regard their popularity as the very breath of life, and who charge with fanaticism, monomania, or a delusion of the devil, their once loved and respected brethren who are now looking for the speedy coming of the Savior, I would kindly address the Master's interrogation, "How can ye believe which receive honor one of another, and seek not the honor which cometh from God only?" Be careful, my brethren, that ye

be not "false accusers." It is of little consequence to me what use you make of my name, or what letters from "venerable correspondents," are published and republished, if in "the day of the Lord" I may be "free from the blood of men." While I freely forgive my brethren who know not what they do, I sincerely thank God for the sweet consciousness I feel, that the acts for which I suffer reproach are the most disinterested and self denying of my life.

To those who believe the end is nigh:—Dear brethren, be watchful—be prayerful—be humble—be holy;—believe all that God has spoken—do all that he has commanded;—breathe a spirit of kindness to all—avoid the spirit of controversy—pray and labor for the salvation of sinners;—fix not your faith on March or April, but on the Jewish year 1843; which, should it prove to be the civil instead of the sacred year, may extend to September. But be instantly and constantly ready, as we have no assurance of another day. We have evidently entered upon the last year of prophetic time—and can see nothing beyond but the eternal state. The prophetic periods, the signs of the Savior's coming, and the end of the world blaze around us, and bid us trim our lamps, gird our loins, be sober and hope to the end.

Dear impatient reader,—receive a friendly warning; it may be the last.—You may soon hear the trump of God, see the dead in Christ arise, feel the earth tremble beneath your feet, and behold the Judge descending from the parting skies! And should the time seem to have passed away, and Belshazzar-like, you should spread the baccanalian feast, deride our hope, and insult our God, your triumph will be short:—The song of revelry soon will cease—the voice of mirth be heard no more forever—the chilling horror will suddenly seize upon you—the sheltering rocks will not protect you—the falling mountains will not hide you—the fiery stream will not spare you—the wail of anguish will not relieve you—Nor gushing tears—nor Mercy's name—nor bleeding Lamb—will then avail you! "Now is the accepted time—now is the day of salvation." Now, while the last tide may be ebbing—while the last sand may be falling—fly to Jesus—*swiftly fly*—your sins confess—for mercy plead—while life is on the mercy-seat.

Your unworthy servant for Jesus' sake,
ELON GALUSHA.

Our Hope.

"It is generally agreed," says Rollin, in his reflections on the prophecies of Daniel, (see *Roll. Anc. Hist.* in 4 vols. vol. 1, p. 352,) "that these two visions, the one of the image composed of different metals, the other of the four beasts that came up out of the sea, signified so many different monarchies, which were to succeed one another, were to be successively destroyed by each other, and were all to give place to the ETERNAL empire of Jesus Christ, for whom alone they had subsisted." (Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.) It is also agreed, that these four monarchies were those of the Babylonians, of the Persians and Medes united, of the Macedonians, and of the Romans. This is plainly demonstrated by the very order of their succession."

He also says, (ib. p. 351,) "That in the third year of Cyrus, in the first month of that year, Daniel gave himself up to mourning and fasting for three weeks together. He was then near the River Tigris, in Persia. (Observe that this occurred after the dominion of the first beast, Babylon, was taken away.) When this time of fasting was ended, he saw the vision concerning the succession of the kings of Persia, the empire of the Macedonians, and the conquests of the Romans. This revelation is related in the tenth, eleventh and twelfth chapters of the prophecies of Daniel."

But did Daniel see this succession, and this order? Himself may answer.—"Blessed be the name of God forever and ever; for wisdom and might are his: And he changeth the times and the seasons: he removeth kings and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."

To return, here are admissions, coming, as they do, from so distinguished a historian, and himself a catholic, that well deserve our particular attention.

He adds in a note, to be sure, that "some interpreters, instead of the Romans, put the kings of Syria and Egypt, Alexander's successors." But, mark the expressions, "It is generally agreed," "It is also agreed," standing out in bold relief, with an interpretation fully corroborated from Scripture and history, both ecclesiastical and profane, then say whether such concessions do not serve to render other expositions altogether paradoxical.

"After this I saw in the night visions and behold a fourth beast, dreadful and terrible and strong EXCEEDINGLY." Dan. vii. 7. "And out of one of them came forth a little horn which waxed EXCEEDING great." Dan. viii. 9. So did not Antiochus [Epiphanes] says Sir Isaac Newton, "His kingdom, on the contrary, was weak, and tributary to the Romans." As an evidence of this, read the suppliant request of Antiochus the great, suing the Romans for peace for which his son (Antiochus Epiphanes) was given in hostage. "You have always" said he to them, "pardoned with greatness of mind, the kings and nations you have conquered. How much more should you be induced to do this, after a victory which gives you the empire of the world!" Vol. 4, pp. 70, 71. And so it proved—a prelude to universal empire.

Nearly two centuries for this, and at the time of the birth of our Savior, "a decree went forth from Augustus Cæsar that all the world should be taxed."

Says the celebrated Gibbon, in relation to the Roman empire in the Age of the Antonines, rising a century later, "The empire of the Romans filled the world!" (See *Hist. Dec. and Fall of the Roman Emp.* in 4 vols. vol. 1, p. 49.)

Thus we find Rome as distinctly symbolized by the fourth beast, as were the three preceding empires by the three first beasts; so that we need not disturb the ashes of either of the kings of Syria, or of Egypt, in order to find a kingdom strong exceedingly, or exceeding great.

We have adduced the foregoing extracts and make these suggestions to show on what a pedestal our faith rests, relative to the Second Coming of Christ as being near; and we might fill pages with similar reasons. But arguments have been spread broad-cast before the public, sufficient, it seems, to convince every unprejudiced mind that the doctrine is not merely the romantic project of a few visionaries, but is founded on the "more sure word of prophecy," which is in regular and progressive fulfillment. But that it is, in the main, the revival of the Apostolic doctrine, as taught in the primitive church, with the additional light of her experience down to this present time. Yet how much indifference do we see manifested toward this momentous subject by a large majority of the *professed* Christian community. There are, however, many honorable exceptions among those even, who do not entertain our views, which we might instance, and we trust there be many more. But how painful to witness the sarcasm with which it is treated by the mass of mankind, and how applicable the words of the Apostle Peter, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store reserved, unto fire against the day of judgment and perdition of ungodly men. To such the caution of Gamaliel would be equally appropriate as to those who took counsel to slay the apostles, "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." "Nevertheless," wrote Paul to Timothy, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And one like the appearance of a man, said to Daniel, "At that time thy people shall be delivered every one that shall be found written in the book."

Here then we rest on that sacred treasure the Bible!—the Bible!—"believing all things that are written in the law and the prophets." And if indeed Rome pagan and papal be symbolized by the fourth beast, and other emblems in the prophecies in Daniel, and in the Revelation, then the conclusion must be inevitable, that days in those prophecies indicate years, and are to be so reckoned, which Prof. Stuart admits to have been almost a universal custom. If so, then history must bring us near the time when "the saints of the Most High shall take the kingdom, and possess the kingdom for ever,

even forever and ever." When "the kingdoms of this world shall become the kingdom of our Lord and of his Christ; and he shall reign forever and ever."

The Roman Empire has been divided, or ten kingdoms have arisen from it in the West, some of which are still remaining. The little horn, in which were eyes like the eyes of man, or papal dominion, has come up among them, before whom three fell. This is still standing—while the saints have been given into his hand for a time, and times and the dividing of time, (see *Edict. of Justinian.*) So what remains is, for the beast to be slain and his body destroyed and given to the burning flames. In the beginning of the sixth century, (about A. D. 508,) the Roman Pontiff, to whom the name of Pope was then appropriated, claimed dominion both in heaven and earth, and had been declared in a numerous synod to be pure from all sin and exempt from all judgment. (See *Gibbon's Rome*, vol. 3. p. 14.) Here was the foundation of that enormous power which the popes acquired, now laid, says the learned and judicious Dr. Mosheim.

Again, commencing with the vision, the 2300 days must have nearly expired, when the king of fierce countenance shall be broken without hand. "No doubt," says Dr. Scott, "The end of the two thousand three hundred days or years is not very distant."

And again, in accordance with those interpretations, the Man of Sin has been revealed, the son of perdition, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. *Ennodius*, that infamous and extravagant flatterer of Pope Symmachus, maintained, that the Pontiff was constituted judge in the place of God, which he filled as the vicergerent of the Most High. (See *Gibbon's Rome*, vol. 3. p. 6. A. D. 507 or 508; see also *Mosheim's Church Hist.* vol. 1. p. 102.)

And still another, Babylon the great the mother of harlots and abomination of the earth has been drunken with the blood of the saints and with the blood of the martyrs of Jesus. (See *book of Martyrs.*) In the 13th century Pierre dean d'Olive, a famous Franciscan, affirmed boldly that the church of Rome was represented by the "Whore of Babylon, the mother of harlots," whom St. John beheld sitting upon a scarlet colored beast. (ib. p. 358.) But how deplorable her fate: "And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all."

Such, therefore, has been the application of the prophecies of Daniel, Paul and John, by the most eminent divines for centuries—and we living at the point of termination. Here the rays of divine light, refracted by the lenses of prophecy, seem about converging to a focus. Thus, whether correct calculations have been made as to time, that faithful chronicler, or whether our chronological tables shall prove erroneous, (as some of them must,) we are admonished to be "Looking for, and hasting unto the coming of the great day of God." For "the great day of the Lord is near, it is near, and hasteth greatly." Hence opposition comes too late. Heaven and earth, said our Savior, shall pass away, but my word shall not pass away. "Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. 1 Peter i. 13.

To conclude, we would just add, (our sheet being fully that while we have given the subject an impartial examination, the *fabled* idea of a temporal Millennium with its accompanying hypothesis, the return of the Jews, &c. has, like the morning vapor, vanished from the mind.—While the glorious truth of the pre-millennial Advent, and speedy return of the Son of man has shone into our understandings, as the sweet psalmist of Israel said, like the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. We would here tender our grateful acknowledgements for the aid we have received in our investigations from the Second Advent Library, and that faithful Expositor of Prophecy, the Signs of the Times, now entitled the Advent Herald. May its conductors continue to Herald forth the glorious news of the coming of the Just One till He appear.

R. GARLAND,
Barnstead, N. H. March 4, 1844.

*NOTE. The civil year ended last fall: our published time, therefore closes with the ecclesiastical year in the spring. Ed.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, APRIL 10, 1844.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwell the righteous.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

The Methodists also on the road to German Neology.

Alas for the followers of those tried Adventists, Wesley and Fletcher! Could those worthies arise from their graves, and mingle with those who call themselves by their names, they would doubtless blush for the degeneracy of their followers; and for the *now* herodoxy of their own faith, would be silenced or excommunicated by them. The standard writers of the Methodist church were true to the Protestant interpretations of the prophecies, and were looking to *about this time* for the consummation. But, now, how changed! Dr. Bond, the official mouth piece of that church, the editor of the *Advocate and Journal*, in speaking of Professor Chase's Neological views respecting the book of Daniel, says:—

"We entreat our readers not to take the *alarm* (1) at the title of this book. The writer does not pretend to prophecy, (2) nor has the *least squinting* toward any of the 'Millerisms' (3) of the day. Yet, if his views in regard to the prophecies of Daniel be correct, the *LONG ESTABLISHED OPINION* that the Roman empire is the fourth kingdom of the prophet, must *GIVE WAY* to the more successful researches (4) of Dr. Chase. Some other opinions, which have been thought to be *settled BEYOND DOUBT*, are *TERribly SHAKEN*. We confess we are *STAGGERED* (5) though not *overthrown*. We must read again, and compare our author's views and arguments with Rollin and the commentators whom we have followed. This we must do, but we confess with a *strong misgiving* that we shall have to *YIELD* our conviction to this little book (6). We *ADVISE* all who are curious in such matters to get a copy *without delay*. It is not often that we can say there is *SOMETHING NEW* in the prophecies, and at the same time *PROBABLY TRUE*." (7)

NOTES ON THE ABOVE.

I. This call upon Methodists not to be *alarmed* at an allusion to the book of Daniel, shows a sad state of feeling among them in reference to that book. It is a well known historical fact, that the Jewish Rabbins prohibited the reading of the book of Daniel, and anathematized those who should attempt to count the 70 weeks, lest the truth of Christ's first Advent might be thereby proved. Was not that an admission, that the proof of Christianity was there? And what is the matter now with our brethren in reference to the book of Daniel, that they are so fearful of exciting alarm by alluding to it, and are so grateful for "Remarks," showing there are no "Millerisms" there? Do they mean

to take the same position on the Second Advent, that the Jews did respecting the first?

2. Who does? Not Mr. Miller surely. He leaves such matters to the inspired penman, and to such modern prophets as have predicted that we should either extend our time, or turn infidels and burn our Bibles. He is content to rely on the Scriptures as God has given them to us.

3. No one will accuse Professor Chase of that. German Neology, and the "foundation of Millerism"—the principles of interpretations of the standard Protestant Commentators are as unlike, as the regard of the founders of Methodism for the prophecies and that of the "alarm" of Dr. Bond.

4. Oh! These researches we intend to show up, shortly.

5. When we see men who occupy the position of Dr. Bond, "*staggered*" in their faith in "*the long established opinion*" that the Roman empire is the fourth kingdom of the prophet, and "*terribly shaken*" in "other opinions, which have been thought to be settled beyond a doubt," so as "to give way" to such "researches" as those of Dr. Chase, we are reminded of the words of the prophet Isa. xxix. 9—16, "Stay yourselves, and wonder; cry ye out, and cry: they are drunker, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he said, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

6. This must be considered as an evidence of the approach of Dr. Bond's Millennium:—the Watchmen are truly seeing eye to eye. But what a millennium!—a Millennium of *Neology* sweetly blending with "the spirit of martyr," who went to the prison and the stake, "settled beyond a doubt" in the "long established opinion" to which Dr. Bond is about to "give way"! But stop. We must not "*prophecy*." For Daniel never dreamed of a millennium of any kind, according to the "Remarks" of "Dr. Chase." These are as fatal to the hopes of Dr. Bond, as they are to "Millerism." Nay, the whole period surveyed by Daniel, did not include time enough for a millennium. By the way, brother Bond, where shall we find you when we get ready to "*come back*?"

7. Thus it is with the opposers of the advent, when every argument is wrested from them, by which they attempt to overthrow the "glaring inconsistencies" of Millerism, they then abandon the ground, so long occupied by the Christian church, as a true exposition of prophecy—ground on which the master spirits of antiquity have met the pretensions of *infidelity*, with such unparalleled success. Still, such tampering with the word of God, does not prevent the stream of time from rolling on, or the filling up of the last link in the chain of prophecy.

The Restoration of the Kingdom.

"Then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 24—28.

What is "THE KINGDOM" here spoken of, which is to be delivered up to God the Father?

This has been in some respects an obscure portion of scripture; and has received various interpretations. It is supposed by some to denote our Savior's mediatorial office. But there are objections to such an exposition, inasmuch as there is, 1st, no evidence that he will ever relinquish that office; not that he will ever continue to make intercession for sinners, for that work will necessarily cease; but that his relation to the redeemed as the connecting link between them and the

Father, which is the result of his mediatorial office, may continue forever. A second objection is, that his mediatorial office is no where in the Scriptures called a *kingdom*, and much less *the kingdom*; and cannot therefore be "the kingdom," spoken of in our text.

Others argue that as God raised Christ "from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church, which is his body," (Eph. i. 20—32;) that he will deliver up to the Father this exaltation, and receive instead thereof only the government of the New Earth. But to this view there are more objections than the other. There is no evidence that Christ will ever surrender any of his power or glory, or that he will ever cease to be exalted "far above all principality and power." It is written of Christ, Ps. cx. 1, "Sit thou at my right hand until I make thine enemies thy footstool." But the truth there inculcated, is not that he will then cease to have dominion over his enemies, but that he will surely reign until his enemies are all subjected. So in our text, when it is said "he must reign till he hath put all enemies under his feet," it does not follow that then he will then cease to reign; but rather that then it will be uninterrupted.

Again, the present exaltation of the Savior is not spoken of in the Scriptures as "THE KINGDOM." This kingdom is evidently some particular kingdom, or it would not be spoken of as something well understood; and therefore must denote the same kingdom spoken of in the same phraseology in other places. Thus Daniel says, vii. 18, 27, "The saints of the Most High shall take the kingdom," "and the kingdom under the whole heaven," &c. Our Savior says, Matth. xxv. 31, "Come ye blessed of my Father, inherit the kingdom;" and Luke, xii. 32, "It is your Father's good pleasure to give you the kingdom;" and John heard "great voices in heaven, saying, The kingdoms of this world have become the kingdom of our Lord and his Christ." This kingdom, it would seem, then, is the kingdom referred to in the passage under consideration.

But, says the objector, when the end cometh, the kingdom in the text is to be resigned into the Father's hands, while Christ will then receive the kingdom of the earth; so that the two cannot be the same.

This is the only objection to the view here presented, and evidently rests upon a misconception of the phrase "shall have delivered up." According to Dr. Webster, the definition of *deliver*, is, 1. "To free, to release as from restraint, to set at liberty." 2. "To rescue, or save;" and 3. "To give or transfer." And such, according to Professor Mills, is the original. "To surrender, to yield, to give up, so resign," is only a 4th definition of the word. When the kingdom shall have been delivered up to the Father, then, according to the literal import of the word, it will be *rescued* from the prince of the power of the air by our Savior, and restored to its rightful owner, to whom Christ will then as now be still subject.

When God created the world, it was all very good; but the kingdom of this earth apostatized from its rightful Sovereign, and, for 6000 years, has been in a state of rebellion: it is a revolted kingdom. But God has made provision for its restoration. Co-eval with the commencement of the Serpent's reign, the promise was given that the seed of the woman should bruise his head; and all the prophets have spoken of the restoration of this earth to its Eden state under Emmanuel's reign. Christ has suffered in his own person the consequences of the fall, has paid the price of the revolted province with his own blood, was manifested to destroy all the works of the devil, and will ultimately redeem the purchased possession. His first victory over the prince of darkness was when he brake the bands of death, and arose the first fruits of those that slept, when he came off conquering and to conquer, ascended on high, and took his seat at the right hand of his Father, far above all principality and power, and might, and dominion, where he will reign until he shall put all enemies under his feet, shall rescue the kingdom from the hands of the Usurper, and restore it to his Father, who will then place his Son its King, upon the holy hill of Zion; the heathen having been given to him—his inheritance, and the uttermost parts of the earth—his possession; and the angels having gathered out of his kingdom all things that offend, the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

This may be more clearly seen by the following para-

phrase:—1 Cor. xv. 22—28. The apostle had been just speaking of the victory which Christ, at his coming, shall obtain over death by the rescue of his people from the power of death, in their glorious resurrection; and having declared the fact of such deliverance, he proceeds:—Then [at Christ's coming] cometh the end, [or consummation, that glorious result to which the promises of God and the hopes of Christians are specially directed,] when he [Christ] shall have delivered up the kingdom [having destroyed all the works of the devil, and rescued it from his dominion] to God, even the Father; when he shall have put down all [opposing] rule, and all authority and power. For he [Christ] must reign till he hath put all enemies under his feet. The last enemy shall be destroyed—death: for he hath put all things under his [Christ's] feet. Put when he saith all things are put under him; it is manifest that he [the Father] is excepted which did put all things under him. And when all things shall be subdued unto him [Christ,] then shall the Son also himself [as before, still continue to] be subject unto him [the Father] that put all things under him, that God may [continue to] be all in all."

The following is Professor Mill's translation of this passage.

"Then cometh the end, when he shall re-establish the kingdom to God, even the Father; when he shall subdue all [opposing] rule and all authority and power: for he must reign until he put all enemies under his feet. The last enemy, death, shall be destroyed; for he [the Father] hath [by decree] subjected all things beneath his feet. But since it is said all things have been subjected, it is plain that He is excepted who did subject all things to him. But when all things shall be [actually] subjected, even then the Son himself shall be subject to Him who did subject all things to him, that God may be all in all."

Henry Mills D. D. Prof. Bib. Lit. An. Theo. Sem.—Bib. Repos. Vol. 3d. p. 753.

Eating and drinking with the drunken.

Brother Weston informs us that on the evening it was known he would arrive in Enfield, N. H., to commence a course of lectures on the Advent, a noted Infidel determined to have a feast on the occasion. He accordingly prepared a sumptuous fare, and invited, 1st the Congregational minister and his right hand deacon; 2nd, the Methodist minister, and one of his leading members for a delegate, and 3rd, the Universalist minister, with one of his head men. Then, to be even with the clergy, the Infidel said he should need a delegate; and accordingly he invited another infidel. These eight sat down to the sumptuous repast, and on separating, the Infidel presented each of the ministers with a large cheese, and three dollars in money, when they parted to the mutual satisfaction of all. Brother Weston saw the Infidel's delegate the day following, who spake very highly of the feast; he said he never had a better time, they all agreed respecting "Millerism;" he had been rather afraid of the clergy, but he found them a very jolly set of fellows.

ANOTHER FEAST.—The following is copied from the printed advertisement of a feast at the Congregational church at Webster, on SUNDAY evening, when we are informed six clergymen were present; and also that cake with rings in it was gambled for, and various articles sold at auction, &c. &c.!!

OLIO AND FAIR.

A Social Olio and Ladies' Fair for the benefit of the Sabbath School, will be held at the Congregational Church in Webster, on SUNDAY, Feb. 19th, at 6 o'clock, P. M.

For the ENTERTAINMENT of the evening, Misses. Covert and Dodge, the Celebrated Temperance Minstrels, from New York, and JOHN F. COLE, Lecturer from Boston, are engaged to instruct and AMUSE with their Temperance Songs, GLEES, ANECDOTES and Speeches.

Fruit, Refreshments, &c., will be exposed for SALE by the Ladies of the Society, and the Social Post Office will be in operation.

Tickets for admittance 25 cts, which may be obtained at the Webster Post Office, at Dr. K. Stockwell's Jewelry store, or of either of the Circulating Committee.

Webster, Feb. 13th, 1844.

A brother suggests that as they have begun *literally* to eat and drink with the drunken: they may *literally* smite their fellow servants.

TO WHOM IT MAY CONCERN.—A certain person is very anxious to make it appear that this paper was "gotten up" for the sole object of defending a definite time—1843. If he will examine the prospectus of our first Vol. he will find there nothing about the time, but it is expressly stated that it is published, "in order to a full and free discussion of the merits of the question" of Christ's second coming. In the first number, it is expressly stated that its object "will be to illustrate and explain the prophecies; particularly those which relate to the second coming of Christ," also that "those

who oppose his (Mr. Miller's) system will have an equal chance to be heard. We shall give both sides, when it is desirable, or when justice requires it."

In accordance with the above, all the various questions relating to the prophecies have been discussed pro and con in its columns. As a Chronicler of the Signs of the Times, and an expositor of prophecy, it was originated, and such will continue to be its object, so long as it may be needed.

Watchman's Last Warning.

EXPLANATION AND CORRECTION.

A correspondent wishes for an explanation of a statement in that sheet on the calculation of Ferguson in determining the date of the death of Christ. The statement is this.—"Before the defect in Ferguson's calculation was discovered, the year 33 was considered the true date. It is now otherwise." The writer asks, "What is that mistake?" It is this. His calculation supposes that the Jews fixed their passover at the time of Christ's death, by the astronomical process now in use among the Jews. As this was not then in use, the basis of Ferguson's calculation is wanting, and of course it is defective.

In connection with the above explanation, we wish to correct a mistake in the date of the 7th of Artaxerxes, as exhibited in the diagram on the last page of the Watchman's Last Warning." (Feb. 21 p. 33)

In adjusting the notations of Ptolemies canon, and the dates of the Nabonassarean era to the Jewish year, and the whole to the mode of reckoning familiar to us, in order to show their bearing upon the commencement and termination of the 2300 years, there were so many points to be carried along together, and the writer having his attention frequently called to his sick family at the time, a mistake of one year occurred in fixing the date of the 7th of Artaxerxes, according to the era and canon. The several points to be considered were these. 1. The difference of one year, on the point at which A. D. begins, between the astronomers and chronologers, (Dr. Hales' Analysis, vol. i. p. 163.) 2. The exact year of the collected years of the canon, when the reign of Artaxerxes began. 3. The year of the Nabonassarean era, in which that year would fall, and the year B. C., with which it would correspond. And, 4. To ascertain the result of the whole, according to the Julian Period.

The mistake arose from an oversight in the third particular. The Nabonassarean era began B. C. 747. The 7th of Artaxerxes was the 290th of the Nabonassarean era. Instead of deducting 290 from 747, it should have been deducted from 748. (See Encycl. Amer. Art. Epoch, Sec. Nabon. Era.) The present arrangement of the diagram makes the 7th of Artaxerxes begin Dec. 16, B. C. 457, and the time of Ezra's leaving Babylon to be March or April B. C. 456, which is a mistake. The result, however, as exhibited in the diagram, is correct. Any one can see that it takes all of 457 and all of 1843 to make 2300 complete. Just so far, therefore, as the period is supposed to have commenced after the beginning of 457 Julian Period, 4257, the end must fall after the end of A. D. 1843. J. P. 6557. The 7th of Artaxerxes should begin Dec. 16th, B. C. 458, and the departure from Babylon, March or April, B. C. 457. 2300 full years extend to March or April, 1844, as in the diagram.

Our best authorities will not allow us to go beyond the present Spring. And we are not wise to trust any others. If there are authorities which would allow us to look to any definite time in the future, we feel that it would be attended with too much danger to do so. We dare not do it, nor would we encourage others to do it. If the vision tarry, in our estimation, even till those points arrive, we had better be found watching till then, than to relieve ourselves from the sense of responsibility which a momentary expectation of the great event must create. We should beware of any opinions which will allow us to slumber with a view of waking up at some future time.

H. A. L.

Letter from Mr Miller—his Position

MY DEAR BROTHER HIMES.—I am now seated at my old desk in my east room. Having obtained help of God until the present time, I am still looking for the Dear Savior, the Son of God from heaven, and for the fulfillment of the promise made to our fathers, and confirmed unto us by them that heard him, that he would come again and would receive us to himself, or gather in one body all the family of the first born in heaven, and earth, even in him. This Paul, has told us, would be in the fullness of times, Eph. i. 9, 10. The time, as I have calculated it, is now filled up; and I expect every moment to see the Savior descend from heaven. I have now nothing to look for but this glorious hope. I am full in the faith that all prophetic chronology except the 1000 years in the 20th of Rev. is now about full. Whether God designs for me to warn the people of this earth any more, or not, I am at a loss to know: Yet I mean to be governed, if time should continue any longer than I have expected, by the word and providence of Him, who will never err; and in whom I think I have trusted, and been supported during my twelve years arduous labors, in trying to awaken the churches of God, and the Christian community, and to warn my fellow men of the necessity of an immediate preparation to meet our Judge in the day of his appearing. I hope I have cleansed my garments from the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation. It is true, but not wonderful, when we become acquainted with the state and corruption of the present age of the Laodicean church, that I have met with great opposition from the pulpit and professed religious press; and I have been instrumental, through the preaching of the Advent doctrine, of making it quite manifest, that not a few of our theological teachers are Infidels in disguise. I cannot for a moment believe, that denying the resurrection of the body, or the return of Christ to this earth, or of a judgment day yet future, is any the less infidelity now, than it was in the days of infidel France; and yet, who does not know that these things are as common as pulpits and presses are? And which of these questions are not publicly denied in our pulpits and by the writers and editors of the public papers? Surely, we have fallen on strange times. I expected of course the doctrine of Christ's speedy coming would be opposed by Infidels, blasphemers, drunkards, gamblers and the like; but I did not expect the ministers of the gospel and professors of religion would unite with characters of the above description, at stores and public places, in ridiculing the solemn doctrine of the Second Advent. Many, who were not professors of religion, have affirmed to me these facts, and say they have seen them; and have felt their blood chilled at the sight.

These are some of the effects which are produced by preaching this solemn and soul stirring doctrine, among our Pharisees of the present day. Is it possible that such ministers and members are obeying God, and watching and praying for his glorious appearing, while they join these scoffers in their unholy and ungodly remarks? If Christ does come, where must they appear? and what a dreadful account will they meet in that tremendous hour? But I feel almost confident that my labors are about done, and I am, with a deep interest of soul, looking for my blessed and glorious Redeemer, who will then be King over all the earth, and God with us forever more. This I can truly say is my chief desire. It is my meditation all the day long. It is my song in the night, and my faith and hope, amidst the scenes of this sin-cursed earth. It consoles me in sickness, comforts me in tribulation, and gives me patience to endure the scoffs and tauntings of an ungodly, selfish, and unfeeling world. My faith and confidence in God's word is as strong as ever; although he has not come in the time I expected. I still believe the time is not far off, and that God will soon, yes, too soon for the proud scoffers, justify himself, his word, and the cry of alarm which has been given through your indefatigable labors, with others whom God has raised up to assist in giving the midnight cry.

I am highly gratified with your present position; if you had gone to criticising words in order to find another time, yet future, men would not have thought you honest in your views, would have lost all confidence in you, and the good you have done would have been neutralized, had you shifted or changed your ground. You have good, honest and sure ground yet to stand upon; for Christ says, "So likewise ye, when

ye shall see all these things, know that he is near, even at the door." Now we have lived to see all the signs fulfilled, the time accomplished. "Watch therefore: for ye know not what hour your Lord doth come."

This is the position I have now to take, and what more work I have to do, will be done in this manner. I will,

I. PROVE BY SCRIPTURE AND HISTORY THAT TIME IS FULFILLED.

II. SHOW THE SIGNS ALL COMPLETED.

III. THE DUTY OF WATCHING, FOR WE KNOW NOT WHAT HOUR THE LORD MAY COME. And if God has any thing more for me to do in his vineyard, he will give me strength, open the door, and enable me to do whatever may be his will, for his glory and the best good for man.

To him I leave the event, for him I watch and pray, saying, "COME LORD JESUS, COME QUICKLY. AMEN, even so come Lord Jesus." WM. MILLER.
Low Hampton, March 25, 1844.

Letter from Bro. G. W. Spaulding.

DEAR BRO. HIMES:—For more than ten years I have been a member of the Baptist church in this place, and except necessarily detained, (which was seldom the case,) have been a constant attendant on all meetings of the church, and can testify that there are now members in good standing in the church, that have not for years been to a communion season or a covenant meeting, neither have they in any sense walked with the church, nor have they presented any satisfactory excuse for neglecting so to do.

In the Autumn of 1842, after many weeks of prayer and study of the Bible, particularly the prophecies, my heart received the doctrine of the speedy coming of Christ; and I felt it my duty to proclaim it, and to warn all of the near approach of the heavenly Bridegroom. Never before was I so conscious of the Power of the Holy Ghost upon my soul, in the proclamation of any truth, as at this time. I felt the Spirit of God witnessing with my spirit, that it was truth; nay, more, that the Holy Ghost gave utterance to it; at the same time my soul was filled "with joy unspeakable and full of glory," and had I an angel's voice, I would proclaim to the world, "Behold the Bridegroom cometh, go ye out to meet him." At this time, the Baptist church not having regular preaching, the meetings on the Sabbath were conducted in the manner of conference. Many of the church being favorable to the doctrine and it being the only meeting in town where the Advent doctrine was tolerated, especially on the Sabbath; the advent brethren from the other churches in town, met with us, and for many weeks we had glorious meetings; the Holy Ghost was poured upon the people, and some souls converted, backsliders reclaimed, and many embraced the blessed doctrine. Thus we continued until many in the church began to take a decided position against the doctrine, and, as was acknowledged at one of the meetings on the Sabbath, a plan was laid to take up all the time in order to keep out the Advent; which was followed by accusing the advent brethren of infringing upon the rights of the church, and as intruding themselves into their meetings, as the House was expressly for the Baptist Church.

At this juncture the advent brethren quietly retired to a private house, and have since had separate meetings to comfort and exhort one another as the Scriptures require. One thing remarkable, which I wish here to notice is, that not one of the number that have thus regularly met with us has renounced their faith in the speedy coming of Christ, but on the contrary, are being more and more established in it, while the most of those who have remained in the different churches, have entirely abandoned their faith. After being thus thrust out, (which took place about a year since,) it became necessary for myself and wife to decide upon a separation, either from the church, or from the dear brethren and sisters who were looking for, and loving the appearing of Christ. After searching the word of God with much prayer, relying wholly on the Spirit of truth to lead us into all truth, we began to discover the situation of those churches who reject and oppose our Lord's coming, and the duty of God's people in relation to them as found in Luke xiv. 16—24. Rev. iii. 14—22; 2nd Cor. vi. 14—18. 2nd Tim. iii. 1—5, 7, 8. iv. 3, 4. We at length decided to withdraw all connection from the church. Accordingly we wrote them to this effect in July last, stating our reasons for so doing. The September following, a committee was appointed by the church to visit us; but it was not until November or December that they attended upon the duty assigned them, and even then they did not visit my wife, but I accidentally met them, at which time they made known to me the desire of the church as

follows. The church desire that you would be present at their next meeting on the Friday following, and inform them whether you still persisted in your withdrawal, and if so, to give them any further reasons for so doing that you may think proper.

I asked the Committee if this was all that the church desired; they assured me that it was. I accordingly was present at the meeting, and stated to the church that I came at the request of their committee to comply with the above desire; after being told by the church that the above was the object and the only object of the committee, I proceeded to give them more minutely my reasons for withdrawing from them, at the same time renewing the withdrawal. Neither the committee nor the church at this or any other time previous, preferred any charges against us or "remonstrated" with us in relation to our course, or any doctrines that we had cherished, nor did they even intimate anything of the kind, but on the contrary they told me in the meeting above alluded to, that the church would have nothing to do towards dissolving the connection, saying that they could fellowship us, and that they had no desire that we should leave them. The next information we had from the church, was the following letter.

"Brother and sister Spaulding.—As you have long since neglected to walk with the church, and have given your influence to establish and sustain meetings not approved of by the Scriptures, and have embraced and advocated doctrines which are not acknowledged by us as a church nor by the Baptist Denomination in general, and as you have long since withdrawn all connection with us as members of the church. After having remonstrated with you in vain, we have at length performed the painful duty of withdrawing fellowship from you. By order and in behalf of the Church,
HERMON BROWN, Clerk.
New Ipswich, Feb. 2nd, 1844."

And now let me entreat all the people of God in the name of my Master to "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2nd Cor. vi. 17, 18. Yours in the Blessed Hope,

J. W. SPAULDING.

New Ipswich March 11th, 1844.

Letter from Bro. Thomas Smith.

DEAR BROTHER:—Since the session of the Annual Conference of the M. E. Church at Bath, I have had doubts of the propriety of Adventists remaining in that body, who not effecting their purpose of convicting the advent brethren by argument, of their wrong opinions, passed resolutions condemning Millerism in all its modifications, as erroneous and strange doctrines contrary to God's word, thus by superiority of number carried what they could not by Bible arguments to prove the Millerites heretics. This may satisfy many who do not examine for themselves, but for the thinking, careful Bible reader, there must be some other arguments than resolutions passed by men to convince Adventists that their principles are "contrary to God's word, erroneous and strange."

Of the truth of these principles I have no doubt; they are, I do believe, most heartily, God's eternal truths. Behind these truths I plant myself, with heart, eyes, and hands uplifted to God, praying for the wisdom from above, which is pure, peaceable, and easy to be intreated, while at the same time I say to my brethren, "what I know not, teach thou me." I am expecting that the end of all things is at hand, and under the conviction of this truth, I have withdrawn from the M. E. Church and ministry, in whose communion I have lived for more than 23 years, and have been an accredited preacher among them 20 years. I have thus, with a large family, given up all, and the principle means by which my family were supported; but my trust is in the living God, who has said, "I will never leave nor forsake thee." I am now engaged in proclaiming the coming of the Lord at hand, and wish for all the assistance I can obtain to effect this purpose in the best and most successful way possible. I am living in the vicinity where Bro. T. M. Preble lectured the last spring. The lamps of many burn dim. I wish to afford them assistance in trimming them anew.
VIENNA, ME. Feb. 27, 1844.

BRO. S. MILTON, P.M. at Yorkville, S.C. writes—We have but few Second Advent believers in this section, and those few appear unwilling openly to avow their principles without being able to vindicate them.

If we had a good lecturer or two, I have no doubt but great good might be done through their instru-

mentality. The people are ignorant of the doctrines and principles held by the Adventists, having seen and heard nothing but what comes from their opposers, and this, you know, is always unfavorable, as well as untrue. The people will not go to the expense and trouble of procuring publications to give them light on the subject, but if they were put into their hand, I have no doubt but what they would read them.

I feel persuaded, that, if we had some persons well qualified to give lectures on the subject, that they would be well attended, and through the blessing of God, much good might be done.—Could you not spare some one to come to the south and sound the alarm! I am aware that they would meet with much opposition, but let them come prepared for it, and God will defend his own truth.

If such an one should come to our village, I invite him to make my house his home, during his stay, and one of our churches will be opened for his reception.

We have one preacher in our district, who has been examining the doctrine for nearly a year, and has adopted the greater part of them, but does not feel himself qualified to enter on their discussion in the public assemblies; but I venture the opinion, that it will not be long (if time continue) before he will not only believe them, but will preach them.

S. MELTON.

Letter from Bro. David Bates.

BR. BLISS:—We are living in an awful interesting period of the world's history, the last signs are fulfilling before our eyes, the wicked are doing wickedly, evil men and seducers wax worse, deceiving and being deceived. We are witnessing fulfilled to the very letter the events spoken of by Paul to Timothy, that in the last days perilous times should come, for men should be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof, from such the word of God tell us to turn away. Peter tells us, that there shall come in the last days, scoffers walking after their own lusts.

Never was there a time when scoffers and mockers were more bold than at the present time; so we know that it is the last time. Another awful sign of the last day, is that evil servant saying, my Lord delayeth his coming, and smiting his fellow servants, and eating and drinking with the drunken, and crying peace, when God hath not spoken peace. With these evidences before us, we must be aware that we are on the last point of time. We shall soon drop the last tear, and utter the last sigh for our friends. We shall soon for the last time gather the little circle around the altar and bow in solemn devotion at the foot of the cross, on probation ground. But, praise Jesus, the clouds will soon, very soon reveal the Savior, the trumpet will sound, the dead in Christ will come forth, and we which are alive and remain shall be brought up together with them to meet the Lord in the air, and so shall we be ever with the Lord. Ah, what a day, fathers and mothers, brothers and sisters, husbands and wives, parents and children, will be parted to meet no more for ever. May the few moments that remain be spent in girding on the whole armor and sounding the cry, Behold he cometh, for soon he that shall come, will come and will not tarry, and may we be able to say, Lo, this is our God, for we have waited for him. Yours, in the blessed hope.

DAVID BATES.

BLANFORD, March 8, 1844.

Letter from Bro. J. Linfest.

DEAR BRO. HIMES:—Having closed up my labors in this place, I hasten to give you a short account of what I have done since I have been engaged in this work. I have, by the help of the Lord, supplied from seven to eight hundred vessels with publications on the subject of Christ's speedy coming; and I have the pleasure to say, that with a very few exceptions, they have been received with marked gratitude and kindness. The most of those vessels, were bound to many different ports, not only in our own country, but to almost every part of the known world. There the light and truth will, I trust, be carried to many precious souls that otherwise would not receive it. Not only are seamen thus supplied, but, should time continue a little longer, many in the islands of the sea will be supplied with more light on this subject. That they

"AWAKE! YE, AWAKE."

1. A - wake, ye, a - wake! For the midnight cry is sound - ing, Awake, ye, awake! For be - hold the Bridegroom cometh! Awake, ye, a - wake! Let your lamps be trim'd and

burn-ing! A - wake, ye, awake! awake, awake!

Rejoice ye, rejoice!
For the night is now departing,
Rejoice ye, rejoice!
For behold the Bridegroom cometh;
Rejoice ye, rejoice!
For Redemption draweth nigh;
Rejoice ye, rejoice!
Rejoice, for joy!

have a desire to have light on this subject, the following incident will show. Not long since, a bro. was conversing with a sea-captain who did not believe in the Second Advent doctrine; but in the course of the conversation he remarked that as he was passing an island, his ship was boarded by the natives: and, said he, the *fools* asked me if I had any Advent tracts on board. Now, had he been in possession of Advent tracts, although he cared nothing about them himself, and considered them fools, yet he would gladly have supplied them, and thus these poor natives would have received light and comfort.

I have supplied the receiving ship North Carolina, laying at Brooklyn. She has on board from 700 to 800 men; many of them appeared anxious to receive Second Advent works, and I trust that among all the seed sown, some will fall on good ground, and will spring up and bear fruit.

I would here, in behalf of my brother seamen, make a grateful acknowledgment to the brethren and friends in Watertown, Boston, and vicinity, not only for their kindness to me personally, but for their liberality in helping me forward in this undertaking; and I trust, by the blessing of God, that much good will be done by their efforts to spread light and truth among this neglected class of people.

I have also been liberally supplied with books and tracts at the office in this city; and every facility has been afforded me for forwarding my labors among seamen. I am now prepared to distribute nearly 5000 packages, besides others that are intended for the poor slave. May the Lord bless the efforts in behalf of the poor and down-trodden.

I expect to start for Philadelphia this week; and after supplying the shipping there, should time continue, I shall go on to Baltimore and supply that port.

But the cry is now, "your time has failed—your reckoning is up." Well, suppose that it is? is that a reason why we should give up our faith, and cease to look for the Redeemer? As well might the seaman, when on a lee shore, and his frail bark about to be dashed on a reef of rocks, give up his sheet anchor, as for the Second Advent believers to give up this blessed hope. The doctrine of the resurrection and the coming of Christ, is, and ever has been, the sheet anchor of the Christian. Take this away from him, and you leave him on the wide ocean of time without a ray of hope, or a beam of light to shine across his path. With the primitive Christians it was the very pith and marrow of religion, and good men, in every age of the world, have looked forward to the coming of Christ, and the resurrection, as the consummation of all their hopes. They lived in this hope, and they were gathered to their fathers in this hope, fully expecting to have a part in the first resurrection, and go in and possess the inheritance that is laid up for the Saints of the Most High.

Shall we, knowing as we do, from the signs of the times and the prophetic periods, that we are standing upon the last crumbling verge of time, shall we give up the hope and join a scoffing world?

Shall we, after having passed all the main lights and land-marks, as laid down on our charts, and when we are on soundings, and about to make the heavenly port, shall we give up this hope and turn back? God forbid; for he says that if any man turn back, his soul shall have no pleasure in him. But we are not of those that turn back, but of those that believe to the saving of their souls.

Our confidence in God and his word remains unshaken, and we confidently expect, that at the end of 2300 days, our Savior will come and take his weary people home. At the time appointed the end shall be; if the vision tarry, wait for it, because it will surely come; it will not tarry.—Yours in the hope of soon making the heavenly port.

J. LINFEST.

NEW-YORK, March, 1844.

Extract of a Letter from Bro. Park.

Dear Bro. Bliss:—Now is the time to try our faith. The time, I believe, is run out, or about out, which we are to expect the Lord. He is not to come till the days are all numbered; at the end of the days he will come; but how long after the end I do not pretend to say; but this I think we must do;—that is, we ought to look more diligent to our ways, examine our hearts, and see whether we are ready to meet our Lord, and be judged according to the deeds done in the body. Though our Lord should tarry, let us wait with patience, let us be found faithful unto the end, and we shall be saved. Let us not turn back and say we have been deceived; let us not despise that sure word of God which will never fail, but let us cling to the promises that it contains. If the last unfulfilled prophecy does not take place at the time that we expected, let us not give it up, but cling the closer to it; because it will come; and when it does come, may we be found awake, with our lamps trimmed and burning, waiting for him.

I hope that none of the Advent brethren and sisters do as the foolish virgins did,—because they did not see him as soon as they expected him. Consider their fate. Our fate will be like theirs, if we give up watching. Oh, my beloved brethren and sisters, can any of you be so wicked as to give up this glorious promise of eternal life, for the awful doom of eternal death. Let us see that our faith is strengthened daily and hourly. Let us grow stronger and stronger; we shall soon see him coming in the clouds of heaven. He is trying our faith to see if we are sincere in looking for him; trying us to see whether our love is sufficient to hold out unto the end. Let us consider these things: let us gird on the armor of God; let us be constantly lost in the waters of salvation, and overwhelmed in the ocean of his love.

Fitzwilliams, March, 1844.

Letter from bro. G. W. Kinney.

Bro. Himes:—The Signs of the Times have been a source of great light and deep meditation on the Scriptures, to me. I have read them with a full conviction of the truth they advocate, and have en-

deavored to exhibit to all as I have had opportunity, both in public and private, the necessity of a preparation for that day. I have distributed my papers, as fast as I have read them, far and near, to friends and foes; and in so doing have gained many enemies, even in my own neighborhood, and among professors who are perseveringly faithful to slander me, and try to kill my influence. To know that a man or woman is a Millerite, or second adventist, is enough to make him a fool in the eyes of almost this entire community; they are exposed to all manner of ridicule in public and private, although the Bible says—whosoever privily slandereth his neighbor him will I cut off, and whoso hateth his brother is a murderer; and we know that no murderer hath eternal life abiding in him. 1 John iii. 15. James tells us that if any man among us seemeth to be religious, and brideth not his tongue, that man's religion is vain. But where the word of eternal truth does not influence the daily walk of those who profess faith in it, we cannot expect it will their conversation. O how much unbridled religion at this age, and how it sickens a real devoted disciple of Jesus to see the channel in which the different sects move, trying to excel each other; the minister must come out of some one of the theological institutions of the day, and he must preach regular Orthodox doctrine according to those institutions, or he is unpopular for the times. And then he must be honored with a great salary, a fine meeting-house well ornamented with cushions and carpets, with an organ and other instrumental music, and thus the house is completed for the popular minister, and a polite congregation to enter and worship God. O, what mockery! what a picture presented when contrasted with the primitive order of things; to me, such a church as this presents itself as an inexpressible stench in the nostrils of the Almighty. Does not such a church better compare with the woman that rode on the scarlet colored beast. And the worst of all is, they are mostly insensible of their deplorable condition, and refuse to be apprised of their danger.

O that she would hear the voice of the angel of the covenant, saying, come out of her my people, be ye not partakers of her sins, that ye receive not of her plagues. The time is short that the bride has to make herself ready. We know that Christ is near even at the door. How emphatical was the language of our Savior, when ye see all these things come to pass, know that the end is near, &c. If it be enquired, what things? the very things spoken of in the 24th chapter of Matthew, the darkening of the sun and moon, the falling of the stars, the powers of heaven shall be shaken, &c. These things have all taken place before the eyes of this generation. I witnessed the falling stars on the morning of November 13th, 1833, hail, snow, or rain never fell faster.

These things must be regarded as the fulfillment of prophecy, and those who do but pass them by, saying, they referred to Jerusalem, must lack faith in the word of God, and without faith it is impossible to please God, for whatever is not of faith is sin. But nevertheless, (says Jesus) shall I find faith on

earth when I come. Yours, in the strong confidence of the near approach of the Son of man.

GEORGE W. KINNEY.

Potsdam, N. Y. Feb. 7th, 1844.

The Fall of Babylon.

Had these fearful predictions been known to the Babylonians, they would doubtless have appeared so improbable, that they would have been regarded with the same unbelief and indifference as the men of this age do commonly regard the still more fearful judgments which are about to fall upon those nations mentioned under the expressive name of *Babylon*, which have been, and are now, what Babylon once was—persecutors of the Lord's people, both Jews and Christians. For, speaking of times yet future, it is said, "And GREAT BABYLON came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

The heavy judgments thus uttered, and which in their primary application have respect to Babylon of old, were not only threatened, but to the very letter were executed; although, "if ever there was a city that seemed to bid defiance to any predictions of its fall, that city was Babylon." Its walls were 300 feet in height, 87 in breadth, and by the lowest computation 48 miles in compass. It had a hundred brazen gates; immense embankments to restrain the river Euphrates, which ran through the midst of it; many fertile fields; and provisions for twenty years. "Its beauty, strength, and grandeur; its walls, temples, palaces, and hanging gardens, and other embellishments, are described with such pomp and magnificence by heathen authors, that it might deservedly be reputed one of the wonders of the world." It was "the glory of kingdoms; the beauty of the Chaldees' excellency;" "the golden city;" and, like the old world before the deluge, or like Sodom and Gomorrah before they were destroyed by fire, it rested in perfect security. Its boast was, "I shall be a lady for ever. . . I am, and none else beside me: I shall not sit as a widow, neither shall I know the loss of children."

Nevertheless, when the time was arrived which God by the mouth of his prophet had foretold—although it did appear improbable; although it was NOT BELIEVED: although Babylon was resting in strength and security; and, as Daniel said to Nebuchadnezzar, in that fatal night when the city was taken, "the God in whose hand thy breath is and whose are all thy ways, thou hast not glorified;"—yet, when the seventy years had expired, by means of an unexampled military device of Cyrus, the threatened destruction overtook them. So necessary is it not to judge from appearances, or to rest in human resources, but to take the word of God for our guide: for if Babylon, so much against all probability, fell, what security have the nations of Europe in their armies, their navies, and their other fancied resources, against the equally express declarations of Jehovah?

Habershan's Works.

Letter from Liverpool.

My Very Dear Brethren:—I return you my sincere thanks for the "Signs of the Times," and the "Midnight Cry" received from you, and am sorry to hear that you had sent a bundle of papers which I did not receive. I am, together with many friends, looking for the immediate coming of Jesus. The "cry" has been sounded throughout our country, and has had the blessed effect of causing many to try their own hearts, and to study the Word of God for themselves. Others have scoffed at us, and treated the matter with scorn and contempt; but, praise the Lord, none of their arguments weigh any thing with me. I am fixed, and fully persuaded of the truth of God's Holy Word. "O, that the

days would roll away, and bring the Coronation Day." "The King of Grace shall fill the throne, with all his Father's glory on." O, yes, he that shall come, will come and will not tarry. Our country is in an awful condition, being bound together in bundles to be burned. O that we now felt the value of precious souls. O Lord, have mercy for Jesus' sake, and let thy salvation go forth as a lamp that burneth. It is most surprising to witness the endeavors of many preachers here, to overthrow that superstructure which shall stand firm as the pillars of heaven; yet, at the same time, the spirit of inquiry is abroad among the people, and, despite of all that is declared, in direct contradiction to the doctrine of the Second Advent near, many are fully convinced that the day of the Lord is near at hand. Very likely this is the last epistle you will receive from me, if indeed, this should reach you; and, although we have never seen each other in the flesh, I pray that we may meet upon the "New Earth," in the "Paradise of God." Bro. C. Dealtry is lecturing in Stockport and Manchester, and we hear that he is doing much good. May the choicest blessing of our Savior be with him, and attend his labors. And now, beloved in the Lord, I hasten to conclude. Farewell, farewell. May peace be with you all, and may we be remembered when Jesus comes into his Kingdom. Yours in the best of bonds.

JOSEPH CURRY.

LIVERPOOL, March 3, 1844.

SIGNS OF THE TIMES.

BOSTON, APRIL 10, 1844.

Future Operations.

It has been our sincere and solemn conviction, for three years past, that the second glorious and blessed Advent of the Savior of the world, would have taken place before the present time. I still look for this event as being nigh; and cannot avoid the entire conviction which arises from the consideration of the prophetic periods, fulfilment of the prophecies, and signs of the times, that it is the next great event, and must transpire within a very short time. It is not safe, therefore, for us to defer in our minds the event for an hour, but to live in constant expectation, and readiness to meet our Judge. With such views, we can make no certain arrangements for the future; except in conformity with these views of the shortness and uncertainty of time.

OUR DUTY—LABOR TO THE END.

The field we have occupied is large. Our work has been arduous, and the influence of the warning promulgated, has been very great upon all classes. This influence will be perverted, or lost, unless it be followed up by continued effort, while probation shall last. The fact, that the mass of the church and ministry are doing all in their power to neutralise the vital influence of the "midnight cry," furnishes the strongest reasons for united and persevering effort.

We must therefore continue our efforts in lecturing, Conferences, Tent, and Camp-Meetings, and the distribution of publications. We must work with more zeal, decision, and perseverance, than ever, until the "Nobleman shall return" and receive the faithful to the everlasting kingdom.

THE ANNIVERSARIES.—Meetings on the Advent will be held, (if time continue) on the Anniversary weeks, in May and June, in New York, Philadelphia, and Boston. Notice hereafter.

ADVENT MEETINGS are held regularly at the Tabernacle. Lectures on the Sabbath at the usual hours, and on the evenings of Sunday, Wednesday, and Friday; also prayer meetings the other evenings in the week.

IN PRESS.—Professor Bush's letter to Mr. Miller, with Mr. Miller's Reply.

As Professor Bush's views are those of many of the churches, we attach sufficient importance to them, to publish his late article in the Herald, entire in pamphlet form, with the reply of Mr. Miller—thus exhibiting both sides at one view.

The Jewish Year.

The Baptist Register has a long article, which was to be continued, in which it is attempted to be shown that Mr. Miller's time has ever had respect to Roman time, and not Jewish. The writer would have been saved all his trouble, if he had acquainted himself with the fact that the *Roman* year originally commenced in the Spring instead of the 1st of January.

SCOFFING.—As the evangelical papers scoff at the coming of Christ, so the Universalists scoff at religion. Commenting on the following extract,—
"Please say to the friends of Zion that God is with us at Lincoln," a Universalist thus writes—

"Will brother McDonald inform us when he arrived, and how long he expects to tarry, as we shall be happy to have an introduction; we should conclude from appearances that he had left. Will brother McDonald inform us when he expects to return."

Can such be the religion of the Bible?

HILLSBURG, NOVA SCOTIA.—Bro. Wm. B. Turnbull writes:—We are encouraged to hope on to the end which we daily expect. Mr. Miller's Lectures were first read here about two years since, and a general reformation followed. But now the ministers are preaching against it, some in public and others privately, are telling all manner of stories respecting you, and also of us at home. Bro. Martin visited this place twice, and made a distinction between those who give meat in due season, and those that say, my Lord delayeth his coming. His labors were not in vain. The believers all stand firm. Myself and ten others have been expelled from the Baptist church, where we are not allowed to read from the Scriptures, or speak of the Lord's coming.

TIME OF THE SERPENT SHORT.

On high, like a rocket, the fire-serpent gleamed,
(For thus was the vision—'twas thus that I dreamed.)
From the earth where, awhile, he torpidly lay,
To the height of the heavens sped his meteor way.
The stars, in his path-way, were scattered aside,
As he triumphed along in the might of his pride.
I gazed as he glistened athwart the dark sky,
And, like a huge comet, blazed brightly on high—
I gazed till he gained his zenith of height,
When his dread doom was written in sunbeams of light;
For a hand in the sky, like the hand on the wall,
Portentous had written, *The Serpent shall fall!*
Destruction awaits thee! down, fanged one, descend!
For lo! to thy triumph is hastening the end!—
Now fierce and terrific are hissing on high,
While manifold writhings disfigure the sky—
Thus down to the Lake the fire one fell,
In torments eternal to perish in hell!

Majestic th' Archangel,—oh glorious sight!—
Is seen with his angels—the armies of light;
He comes with his chariots, with lightning and storm,
And transcendent beauty encircles his form.
Like the music of waters the sound of his voice,
And all that have loved him arise and rejoice!

E. C. C.

Advent Conference at Exeter, N. H.

Elders T. Cole, J. V. Himes, and others, will attend an Advent Conference in Exeter, commencing on Monday evening, April 15th, and to continue through the week. A glorious gathering of the faithful is expected. G. W. STACY.

Letters received to April 6, 1844.

J Pearson \$1; W B Turnbull \$5; Wm Hathaway by pm \$1; H McCutcheon by pm \$1; Rev G C Baker, \$1; J B Boyer \$50; pm Sedgwick Bay Mr; E L H Chamberlain; Eld Smith and others by pm \$5; pm W Hartford Vt; A C Northup and J H Northup 50 cts each by pm; Wm E Underwood by pm \$2; Wm Powell by pm \$1; L Wiswell by pm \$1; S B Bulkley by pm \$1; C S M; Wm Miller; G S Miles; E P Judkins by pm \$1; pm Braintree Ms; David Marshall; C Hersey; J J Porter; H Tanner; A W Day by pm \$1; J Shurtleff by pm \$1; Mrs Breese by pm \$1; T W Piper; pm Waterville Vt; pm Wakefield NH; J C Wellcome; pm East Westmoreland, NH; O Allen by pm \$1; H Shipman \$1; B D Gibbs; A Peck by pm \$1; Wm Miller; E C Clements; B F Carter \$1; Miss E C Clements; Robert Winter, London; T H Baldwin, \$10; Geo W Smith; J S White; S A Fletcher; W E Desper; Mrs Rogers by pm \$1; pm Sutton N H; S Lamplius by pm \$1; W Whitney \$1; J T Richardson by pm \$1; Wm T Hobbs; D G Drake by pm \$1; Rev J Maltby by pm \$1; pm Three Rivers Ms; D Hubbard by pm \$1; pm Cumberland, R I; A Carpenter 50 cts; S Purday, 25 cts, and G Alexander, 25 cts by pm; pm Montpelier, Vt; O Ross \$1; pm Perry's Mills NY; L Barker by pm \$1.

Packages Sent.

J V Himes 9 Spruce Street NY; G S Miles 67 Green St. Albany NY; J Litch, 41 Arcade Phila; J Woods, Nashua NH; A M Higgins, Brimfield, Ms; J B Boyer, Cincinnati, Ohio.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES
VOL. VII. NO. 11.

Boston, Wednesday, April 17, 1844.

WHOLE NO. 155.

THE ADVENT HERALD
IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

Dow & Jackson, Printers.

THE BELIEVER'S SONG.

Joyfully, triumphantly
We'll say to earth, farewell!
Like pilgrims, we are journeying
In the Eden land to dwell.

There we shall see our Savior,
And like him we shall be,—
There quaff the living waters,
Fast by Life's verdant tree.

He'll dwell with us forever—
Christ Jesus who was slain
To save his people from their sins,
That they may with him reign.

Joyfully, triumphantly
We'll bid the earth farewell!
We're pilgrims, near our journey's end—
In Canaan soon shall dwell.

There Eden flowers will ever bloom,
There Eden songsters sing;
Again the Paradise of God,
Uncurs'd, will Jesus bring.

For he hath died, to purchase back
The perfect Eden state;
And joyfully, expectantly
The New Earth we await.

"The restoration of all things
By holy prophets spoken,"
We're daily, hourly looking for—
God's Word cannot be broken.

Rochester, March 12th, 1844.

E. C. C.

The Heir of David's Throne.

The grant of sovereignty, which was entailed upon the house of David, is graciously accepted, in his person as God-man Mediator, by him who conferred it, and who is at once the root as well as the offspring of David. When we reflect on this great and infinite condescension, we shall not be surprised that David, who as a prophet well knew the import of the blessing that was conferred upon him, should exclaim, in overpowering gratitude, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God? . . . For thou hast confirmed to thyself thy people Israel, to be a people unto thee forever: and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it forever, and do as thou hast said. And let thy name be magnified forever, saying the Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee." The original express-

es, much more fully than our translation does, the idea that David's chief joy arose in these pious exclamations, from his knowledge of its being the Messiah, the promised Savior, that was to sit upon his throne. Accordingly Peter says, Acts ii. 30: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up CHRIST to sit on his throne."

Though there may be, and undoubtedly there are, as appears from Zech. xii. 12, some of the royal house of David yet in existence—they being there mentioned as among the first remnant of those that shall be settled at Jerusalem—yet as Christ, the eternal Son of God, in condescending to be born, and taking our nature, made himself the true and rightful heir to David's throne, there appears to be no reason, when we remember the deep humiliation to which he subjected himself at his first coming, why the express language used by the angel Gabriel in announcing his birth should not be understood literally. It runs thus: "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

In fact, it is much more analogous to the general course of the Divine procedure, that Christ, in thus making himself the heir of David, did intend to take possession of David's throne, and to make himself literally—what he is and always was virtually—king in Zion. And from a passage in Ezekiel, it is difficult to understand anything else but that it is his intention to do so. "Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it him."

Besides, the comparatively short time that the house of David hath yet reigned, but ill comports with the language of this splendid grant. The present royal family of France has actually possessed the throne of that kingdom, in its direct and collateral branches, nearly double the length of time that the throne of Judah has yet been in possession of the house of David. The plea which the Lord puts into the mouth of his people Israel, in supplicating for his mercy, with regard to their future restoration, may as properly be applied to the sovereignty as it is to the land: "Return for thy servants' sake, the tribes of thy inheritance. The people of thy holiness have possessed it but a LITTLE WHILE: our adversaries have trodden down the sanctuary. We are thine: thou never bearest rule over them; they were not called by thy name."

David certainly understood, as every one else would, from the language of this grant, that something more was promised than a mere

temporary enjoyment of the throne, and a dominion that scarcely ever extended over more than two of the Twelve Tribes. The delight with which he oftens dwells upon the subject in the Psalms, appears to place it beyond a question, that he saw, through the long vista of ages, Christ, as his descendant after the flesh, reigning in Jerusalem with a splendor and glory of which nothing that the world has ever yet seen can give an adequate idea. "The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever: here will I dwell: for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." And again, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."

When the disciples beheld the Savior risen from the dead, and thus triumphant over the grave, their expectations revived that he was going to take possession of the kingdom; and hence they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" He did not blame them for the question, nor did he contradict their hopes; his answer rather seemed to confirm them. "He said unto them, It is not for you to know the times and the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." And the Psalmist tells us how he was received and welcomed. Angels are represented as calling out and saying, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this king of glory? The Lord of hosts, he is the King of glory."

After Jesus had thus disappeared from the sight of his disciples, "while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Thus did special messengers from God, (immediately after Christ had ascended into heaven, and while the disciples,

who had just now seen this wonderful event, were still looking up,) declare to them most plainly and distinctly, that He should come again in like manner as they had seen him go—that is, *in a cloud*, and that is confirmed in several other places in the Scriptures.

In a subsequent chapter, Acts iii. 21, Peter says, alluding to this subject, that he will remain in heaven “until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;” which implies that *when* the times of the restitution of all things are come, he *will not remain in Heaven*. Here is a striking limitation, and in connexion with our Lord’s second coming to reign, it deserves the deepest attention. As it regards this time of general restitution, it can be no other than that so sublimely spoken of by Isaiah and the other Prophets; the same season of blessedness before noticed, which is prophesied of by Daniel (chap. xii. 12,) and which, as will be hereafter proved, must take place at the same time as the termination of this present period. It is that happy time so beautifully described by Cowper in his “Winter’s Walk at Noon,” where he says:—

“The Time of rest, the promised Sabbath, comes;
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of a sea
Before a calm, that rocks itself to rest;
For he—
Shall visit earth in mercy; shall descend
Propitious in his chariot pav’d with love;
And what his storms have blasted and defac’d
For man’s revolt, shall with a smile repair.”

The Savior himself, speaking of the manner of his second coming, says, “Then shall they see the Son of man coming *IN A CLOUD*, with power and great glory.”

At his first coming, which was to satisfy Divine justice, to make reconciliation for iniquity, and to work out a righteousness by which sinners might be saved, he came to suffer. He was as a root out of a dry ground—a man of sorrows and acquainted with grief: he had no form nor comeliness in the eyes of the world; and his poverty was so great, that he could say, “the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.” The royal house of David had long before been suffered to sink into obscurity and poverty, that He, in these his days of humiliation, might “in all things be made like unto his brethren; for it became him for whom are all things, and through whom are all things, to make the Captain of their salvation perfect through suffering.”

But at his second coming everything of this kind will be totally changed; he will then come, not to suffer, but to triumph; he will come as he went—“*in a cloud*, with power and great glory.” What the full meaning of these words is, we must wait to see. The magnificent scene is thus described in the Revelation: “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

The Jews have done right in expecting their Messiah to come as a king; it is an expecta-

tion for which they have the strongest Divine sanction. The fatal mistake they made—the rock on which they split—was their overlooking the Messiah’s first coming; and, as is done in our day respecting his second coming, perverting every thing that was said respecting it. They were wilfully ignorant; it was contrary to their pre-conceived ideas, their wishes, their schemes; and hence the very thought of it almost drove them to madness, and continues to do so up to the present moment. Yet, after all this opposition, this wilful rejection, this determined unbelief,—after all, He verily was their long expected Savior—the burden of their prophecies—the end of all their types and shadows. Independently of His sufferings and death, their bloody sacrifices had no other end, no other object; and many of their clearest prophecies could have no other fulfilment: still they could not, or would not, see it. “He came unto his own, and his own received him not.”

Such was their mistake; and we are guilty of a similar one, if we reject the equally clear predictions of his second coming, which speak of him as a king. To say that all these unequivocal expressions merely signify a spiritual reign, appears an unwarranted and an unnatural forcing of words from their plain straight-forward meaning; for a spiritual reign comports not with our ideas of a sovereign. David himself had no doubt a spiritual reign in the hearts of the Israelites long before he possessed the throne; but had he never possessed more than this, had he failed of obtaining that throne, we could never have viewed him in a regal capacity—he would have been no king. In like manner, unless Christ take to himself his great power, and reign in like manner, I do not see how, speaking after the manner of men, we can view him as reigning in the place of David. We see him in his life, as a prophet; and we see him as a priest; and we worship, and adore him, as our Savior and our God:—we say, To Him let every knee bow; but until we see him as a king, we can neither view him in this character, nor conceive how the analogy of fulfilled and unfulfilled prophecy respecting him is to be preserved. It was his own question, and deserves our serious consideration, “Nevertheless when the Son of man cometh, shall he find faith on the earth.”

There can hardly be a doubt that Nebuchadnezzar’s dream, in the fourth chapter of Daniel, of the tree which grew and was strong, whose height “reached unto heaven, and the sight thereof to the end of all the earth;” whose leaves “were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it,” &c. &c., represents the sovereignties of the world during the 2520 years. And this appears to be confirmed by the frequent repetition of the very term, *seven times*, which in this place is unquestionably chronological, and runs parallel with the same term in the 26th of Leviticus: for the moment in which Judah was dethroned, and lost its regal honors, that moment was Nebuchadnezzar, the head of gold, invested with them. When therefore the house of David again assumes the throne in the person of Christ, “David’s greater Son,” and forms what has been the object of so many conquerors from Charlemagne to Bonaparte, a fifth general monarchy, then will every other rule and authority cease, and men shall know that the Most High ruleth over all; and then will commence that reign of righteousness (Isaiah xxxii. 1,) of the glory of which we have but a faint idea; but in the prospect of which, those who look for him, may well lift up their heads with joy, for their redemption draweth nigh.

That the Gentile monarchs are represented, in Nebuchadnezzar their head, as persons *insane* during this long period of 2520 years, is as much as to say that their governing principles and maxims have been totally at variance with the reasonable principle of the Gospel, and the high commands of Heaven; for no one can strictly be said to be in his right mind, whose heart is not right with God. Hence, in the second Psalm, the following exhortation is given—and happy those to whom God gives wisdom and grace to attend to it: “Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”

Habershon’s Work, pages 157—161, 163—167, 170.

Pilate & Herod made Friends. Part 1.

By Miss E. C. CLEMENS.

Our Gotham city has during the past winter been characterized by unusual gaiety.

The professing thousands, perceiving that the world has a spirit allied to theirs, deem that their *high standard* has been reached—not that they have leveled themselves down to the world’s requirements. Accordingly great rejoicings have celebrated this seemingly very desirable state of things.

Grand festivals have been held, the proceeds of which have been appropriated to defraying church debts—and at these merry-making seasons, different denominations have united, not that they have admitted that the walls of the different sects should be pulled down—but having engaged in the project individually, of making our church great. In many things they have a common sympathy—the same worldly policy moves them, and any truth which shows up the corruptions of one, must necessarily exhibit those pertaining to others.—Hence in opposing the truth which God has brought to light, (first by humble instruments, those that did not receive honor from men—that no flesh should glory in his presence,) the representatives of the different denominational sects are almost unconsciously brought over to common ground, as were Pilate and Herod. Their personal envy and hatred quite subsides, and makes room for the more enlarged sentiment of bitter opposition to the truth that disturbs them—the advocates of it, and those measures which would bring the craft into danger. The cry seems to be among the latter day clergy, [of whom the prophets have warned us,] “these that have turned the world upside down have come hither also, and they will, unless efficiently opposed and successfully misrepresented, take away both our name and nation.”

The ladies, who are prone to be doing either a great deal of good, or a great deal of evil, have been quite zealous in their attempts to have the Gospel supported by the getting up of attractive feasts and fairs, as if God’s cause could not be supported without worshipping mammon.

And among the festivals that have enlivened our city during the past winter, must be mentioned, that of the renowned St. Peter’s Church, as it was there that a very interesting union of sentiment took place among the clergy of no less than seven denominational societies. All, before the cry, “Fear God and give glory to him, for the hour of his judgment is come,” at sword points among themselves, now pacified into unity by the unwelcome and afflictive sound that falls so discordantly on their ears.

See then the brilliantly illuminated and gorgeously decorated church, filled with a most interesting assembly on the appointed evening. All is gaily and good cheer—there is the supper arranged for the epicure’s eye—there is the music for the ear—in short the senses are tempted for the good of our church.—Do evil that good may come, is the motto for the evening. How very like the old fashioned husking bees, these church festivals are—quite as much hilarity and making merry without the redeeming simplicity—in the former the farmers would get together and help each other to husk their corn, and partake of a repast after the work was done—but here the labor is to “eat, drink and be merry,” to earn money for the church by the indulgence of appetite! How fallen from primitive simplicity! What would our Puritan ancestors have said could they, in prophetic vision, have seen these things! Would they not have expressed

their sorrow and abhorrence of the unchristian feasts in the language of the prophet, "Oh that mine head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." For God has said, They shall roar together like lions: they shall yell as lion's whelps. In their heat (of roaring) I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not wake, saith the Lord. My people, go ye out of the midst of her, (Babylon) and deliver ye every man his soul, from the fierce anger of the Lord," Jeremiah l. The words of the Lord are, that he will "deliver my people out of your hand (daughters of Babylon) and they shall be no more in your hand to be hunted: and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad: and strengthened the hands of the wicked, that he should not return from his wicked ways, by promising him life: therefore ye shall see no more vanity, nor divine divination: for I will deliver my people out of your hand; and ye shall know that I am the Lord." Ezek. xiii.

But the feast of which we are speaking was held at St. Peter's, the Methodist Church—Presiding Elder, Rev. Dr. Proudfit.

The following clergymen were present:—

Rt. Rev. Bishop Black,	of the Episcopal church,
Elder White,	" Baptist "
Rev. Dr. Green,	" Presbyterian "
Professor Brown, D. D.	" Congregationalist "
Rev. Mr. Evans,	" Universalist "
Father O'Connor,	" Catholic "

At an early hour the assembly began to come together, and as some individuals, desirous of getting the clergy together, had given them tickets, with pressing invitations, they are introduced one by one.

Prof. Brown, the Congregationalist, is first introduced to the Rev. Dr. Proudfit, when the following conversation ensues.

Dr. Proudfit. Happy to see you Prof. Brown. You are right welcome to this festive scene. How truly are the words of the prophet verified, that in the last days the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it. These are the prosperous times for the church.

Prof. Brown. They are so indeed, if we may judge of the interest in religion from the festivals in our churches. I suppose this is the way the Millennium is to be ushered in—by these enthusiastic expressions of opinion on the subject of religion. The people seem to say with one consent, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." A very general presentiment of a glorious age has taken possession of the Church, and aside from the undoubted Bible testimony in the case, I ask if this is not proof that it will be so? God would not disappoint and confound so many good Christians, right in the face of the world, by ordering it otherwise, as the lookers for the Lord suppose.

Dr. Proudfit. Certainly not, you are right, my brother.

Prof. Brown. I have been particularly interested in your new work, "Death of Millerism." It is really refreshing now and then to get hold of a work where the arguments are so conclusive.

Dr. Proudfit. I am glad you are pleased with it—what do you think of the project of having it sold at the fair to-night?

Prof. Brown. Excellent! Excellent! you will then build up your church in two ways—By getting money for the sale of the book and by putting down error.

Dr. Proudfit. You have expressed my views exactly. I have been particularly interested in reading, in the last Tribune, a beautiful and eloquent oration of Dr. Bacon, your great congregational light, delivered at the immense gathering of the Whigs at the Tabernacle in New York city, last week.

Prof. Brown. Charming! was it not?

Dr. Proudfit. I pronounce it inimitable. In chasteness of style, and vigor of language it is not excelled by any production of the day.

(Enter Rev. Dr. Green, Presbyterian.)

Prof. Brown. Ah brother, how are you? Dr. Green, Dr. Proudfit.

Both shaking hands—how are you Sir? how are you Sir?

Prof. Brown. We were just speaking of the Whig address, in a late number of the Tribune.

Dr. Green. Splendid effort that, decidedly.

Dr. Proudfit. Introduced so beautifully. "To every thing there is a season, and a time to every purpose." Just taking the words out of the mouth of those who would insidiously say, that there was not a time for an ambassador of Christ to give a Political oration. Capital!

Dr. Green. It is highly gratifying that Dr. Bacon takes the ground he does, now, when there is so much heart failing and perplexity among the people. It will have the effect to calm the public mind, by considering that the age has its "great duty to perform—its great purpose to achieve—its great problems to solve—its great truths to proclaim."

Dr. Brown. Yes, and he so ingeniously alludes to the truth so much battled in these days, that the earth will long remain, and that there is much glory in store for the nations of the earth. He thus beautifully expresses it, "The first great epoch was in our history like the chain of the Alleghanies." "The present brings us to a longer, wider and loftier range. We are scaling the summit of a Rocky mountain chain, whence we look back over the broad valleys and turbid rivers we have traversed, to the peaks on which our fathers stood, now brightening with the rays of our late day, and beyond them to the ocean of time past, while before us is the VASTER ILLIMITABLE SEA OF TIME TO COME!" What, I ask can be more truly sublime than that?

Dr. Proudfit. It deserves to be stereotyped on every soul under heaven. What a death blow to Millerism. How can any one in his senses, after hearing such an assertion from such a quarter, dream longer of the speedy destruction of this world?

Dr. Green. How can any one ever dream of it at all when "all things remain as they were from the beginning," when from the dealings of Providence, and the unfailling indications of the times, we can see that the project of this age (of the church) is now accomplished in a moral renovation and not a physical change. But these vain delusions will soon, I am happy to say, pass away and be forgotten "like the baseless fabric of a vision, and leave not a wreck behind."

(Here they are interrupted by a burst of martial music from the band.)

Prof. Brown. Very appropriate this music, I consider. It is in good keeping with the purpose, time and place, and will give the people an idea of the victory our church is achieving.

Dr. Proudfit. True, True, (aside, our Church, he should have said, we are 3,000,000 strong and rapidly increasing, our Church will gain the victory.)

Dr. Green. (Aside, our Church truly! The Presbyterian Church, he should have said, as that is destined to be the true Millennium church, having already upwards of 3,000,000 communicants, and is, with unprecedented strides, marching on to universal dominion.)

(Enter boy, peddling tracts opposed to the Advent.)

Dr. Proudfit. Ah gentlemen, here are the jewels! These are the little messengers that will bring people back to reason and to duty.

Dr. Green. Ha! Ha! happy thought of yours to get out this valuable little work just as the ladies of your congregation got up the fair. Quite opportune. Truly comme il faut!

Dr. Proudfit. Why yes, I hope so. I always was accused of having an appropos way of doing things.

(The music continues. Gaily dressed and fashionable people continue to crowd in.)

Drs. Green, Proudfit and Brown seat themselves at an oyster table. While in another part of the apartment are seen Elder White, Rev. Mr. Evans, Bishop Black, and Father O'Connor mingling in the crowd, evidently highly pleased with the attractions of the evening.

(At the repast the subject is resumed.)

Dr. Proudfit. Such are the delusions of the times, so many have wandered away from my Church, that I felt I could not remain longer without expressing my views, and be guiltless. I have not gone into the theological merits of the question of the Advent, for time will most effectually and convincingly dispose of that—but I have held up to light some of the most prominent characteristics—the most striking features, so as to provoke as much disgust as possible in the minds of the people.

Dr. Green. Right, right; I hesitate not to say that you have the correct view on the subject. We have all of us suffered so much in a pecuniary point of view from this Millerism, that I am sure we should hail any antidote that promises to abate its wild fury.

Dr. Proudfit. I do not say but the end may be very near, even at the door. We ought always to be ready for death and the Lord's coming—still neither is to be courted. We are guilty as if we committed suicide, if we wish either to come. My opposition to Millerism is not so much because I know that the Lord cannot come this year, as that I think the believers of the doctrine are a poor mean set of people: and presumptuous in the extreme. "Altogether born in sin, are they to teach us?" My position is, that the Miller theory does not prove that the Lord is at the very door—that the arguments urged by the advocates of it, furnish no more reason to expect it, than we should have without. At least they have no influence to produce conviction in my mind.

Dr. Green. I may say that I fully concur in your views—yet it must be admitted, that since we are commanded to give heed to the sure word of prophecy, "as to a light that shineth in a dark place," the devout study of this part of the divine oracles is to be commended where there is sufficient knowledge of the original to justify a search into the hidden mysteries.

Dr. Brown. Very true. In order to get at the occult and double sense of prophecy, it is necessary to be well skilled in the languages, for "the wise shall understand," not the unlettered—and prophecy, as a general thing, cannot be understood until fulfilled, hence it seems a waste of labor to "take heed to the sure word of prophecy," beyond a given extent.

Dr. Green. If I mistake not, our views of the Little Horn in Dan. vii. 25, are about the same.

Dr. Brown. Undoubtedly, I believe that horn speaks great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time, and times and the dividing of time. The first passage is so clear as to leave no reasonable doubt. In verse 24, the rise of Antiochus Epiphanes is described.

(Enter Father O'Connor.)

Father O'C. Glad to hear you say that—you express my views exactly. We are brethren.

Prof. Brown. Antiochus Epiphanes is represented: for the 4th beast described in Dan. vii. 7, 8, 11, 19 to 26, as all must concede, is the divided Grecian dominion of Alexander the great. From this dynasty springs Antiochus, verse 24; as one who shall speak great words against the Most High, etc.

Dr. Green. Just my sentiments.

Father O'C. I cheerfully concur in the same.

Dr. Proudfit. Most appropriate construction.

Dr. Green. It must be admitted that the prophetic numbers of that apostle of prophecy, Mr. Miller, are correct. Pity a man of his splendid mind, to cap the climax, could not have hit upon the *real event* which is to transpire, "at the end of the days," viz., that it is to be a moral renovation, instead of a physical destruction. Peter's account in his 2d Epistle, 3d chapter, does not convince me, as it has done many well meaning, but easily deluded minds, that literal fire is to be employed in the purification of this earth—that must be spiritually understood. It is to be interpreted with a great deal of limitation.

I will allow that the exposition of the 2300 days in Daniel, according to the Adventists, is right. But we are to look for an entirely different event from what they teach us. And although they give the Scripture for it, we must remember, that the Bible is a highly metaphorical book, and to be spiritually and figuratively understood. For example, where Peter speaks, in his 2 Epistle, of the old world being overflowed with water, it must be a figure in order to permit us to understand the next verse figuratively, "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." This is a grand moral renovation. The exposition of the dates of the Adventists are right, and the earth is to be renovated at the end of the prophetic periods, by "gradual steps," and a "new order of things, intellectual, political, and moral," to be introduced. "Although there is doubtless a sense in which Christ may be said to come, in connection with the passing away of the Fourth Empire, and of the Ottoman power, and his kingdom to be illustriously established, yet, that will be found to be a *spiritual coming* in the power of his Gospel, in the ample outpouring of his Spirit, and the glorious administration of his Providence." These are the views of the Rev. Geo. Bush, Prof. of Hebrew and Oriental literature, in the New

York city University, and I am happy fully to concur in his able and satisfactory explanation of the question at issue. This is the universal belief of the Christian world, with a few exceptions, and therefore must be the true one.

Prof. Brown. I beg pardon—if you refer to the interpretation of the prophetic periods, it is not the belief of all Christians. Prof. Stuart will not allow that a day stands for a year; he says, "It is a singular fact, that the great mass of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel and the Apocalypse, as the representations, or symbols of years—and he has found it difficult to trace the origin of this general and almost universal custom." It is evident, therefore, that the *German religious world* do not so receive the prophetic days, and as I believe we are commanded to be replenished from the east—it is the more amazing that all do not adopt the very valuable researches of the Orientals.

(Enter Elder White and Rev. Mr. Evans.)

Dr. Proudfit. We were comparing notes on the prophecies and giving the views of our respective churches. We should be pleased to hear of the views of your standard authors, gentlemen.

Elder White. We shall agree in the essentials doubtless, that is, in proving by some means that the Adventists are wrong. Culver thinks decidedly that the unlearned cannot understand the Bible.

Father O'C. I am fully of his opinion, it has ever been the teaching of the church.

(Enter Rt. Rev. Bishop Black.)

Bishop Black. We have been happily entertained, gentlemen in listening to your discourse, and can unhesitatingly say, that it is in accordance with the views of our church, that the people shall be in subjection to her expositions and views of the sacred page—but I will not interrupt the Elder.

Elder White. Culver thinks the unlearned cannot understand the Bible—they must depend upon the "correct knowledge of Biblical interpretation," which is only "intelligible to the intelligent."

Rev. Mr. Evans. True, true, but the Adventists, who are certainly very unreasonable, say, that "the intelligent" do not agree among themselves.

Dr. Proudfit. They never could have the presumption to say that, if they were present this evening, and saw the "untramelled sociability," which prevails among us in the amicable adjustment of our differences—never could they say it again, if they were aware with what a Christian spirit we "agree to disagree."

Elder White. It is true there is some little disagreement, but our standard authors all prove in their different ways that the end is not to be expected at all events. Culver says, the little horn is Nero. While professors Stuart and Chase, with Mr. Dowling, maintain quite as ably that it is Antiochus, a tributary Syrian prince. Culver agrees with Prof. Stuart, whose echo he is, that the 2300 days are literal days, not symbols of years, and they certainly make them come into the neighborhood of fitting Antiochus.

Dowling also, who is prime Baptist authority, extensively believed in, and universally quoted, says, "sometimes we are to understand in prophetic language, a day for a year. I am willing to admit that we are so to interpret the seventy weeks, the forty and two months or 1260 days of Revelations, and probably the other periods named in the last chapter of Daniel. But there is a peculiarity of language employed in the original Hebrew of this term of 2300 days. It would be rendered literally 2300 evening mornings. (Heb. a-rav boker.) Thus is the Geneva version, deux mille et trois cents soirs et matins, i. e. 2300 mornings and evenings; and still more to my satisfaction in the Latin version of Junius and Tremellius, usque ad vespertina matutinaque tempora bis mille trecenta, i. e. unto 2300 morning and evening seasons. So that literal days or half days are meant.

Rt. Rev. Bishop Black. (Aside.) Profound, truly, when we use a little common sense, I remember that the evening and the morning were the first day.)

Elder White. Professor Chase agrees with Mr. Dowling that the 2300 days are half days, and with him is enterprising enough to make them somewhere near fit Antiochus.

Prof. Brown. Prof. Stowe of Cincinnati, in his interesting work, "The utter groundlessness of all Millennial Arithmetic," agrees with Prof. Stuart that the prophets never use a day as the symbol of a year.

Elder White. A very sensible and judicious

conclusion. Extremely destructive to the Advent theory. The Rev. Nathaniel Culver (before named) holds the same intelligent views, and in his valuable pamphlet, "The Prophecy of Daniel Literally fulfilled," he shows, to a demonstration, beyond all question to the intelligent, that the little horn mentioned in Daniel seventh, is no other than Nero, the Roman Emperor. For example, "A fiery stream issued and came forth from before him: (the Ancient of days) thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened. This means, in Mr. Culver's view, the death of Nero, — and he also very consistently maintains, that the time of trouble (Dan. xii. 1, 2.) such as never was since there was a nation, even to that same time; when God's people shall be delivered, every one that shall be found written in the book, is only a great national deliverance of the Jews. That helps to dispose of the resurrection, for in the same connection we read, "And many of them that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt."

Rev. Mr. Evans. Those are the views in which we can fully concur. The Jews have been quite too much neglected by Christians generally. I am disposed to give them the greater part of the predictions of the prophets—as well as much of the New Testament, particularly all of the 24th of Matthew, the great key stone of the Second Advent.

Father O'C. But I have been particularly interested in remarking the striking coincidence of views brought to light in this discussion. That the learned author of the "Exposition of the Prophecies supposed by Wm. Miller to predict the Second coming of Christ in 1843," should adopt and do homage to the opinion of Jahn, my father in the Catholic faith, is in the highest degree gratifying.

Elder White. To what do you refer! I do not understand—Jahn! Jahn! the name is familiar.

Father O'C. Rev. J. Jahn, Professor of Oriental Language, and Biblical Archeology in the University at Vienna. Well known in all the Theological Seminaries in the world, as his works are allowed by all Protestants to be invaluable.

Dr. Green. Great writer, decidedly.

Prof. Brown. Throws great light upon the Scriptures.

Bishop Black. His erudite works are in accordance with the teachings of our church. Great religious light unquestionably.

Dr. Proudfit. Certainly, of course—these eastern writers, seem destined to bear the palm in theology.

Rev. Mr. Evans. We read in the times of great prosperity to the church, that it "shall be replenished from the east." Isa. ii.

Father O'C. Very true, and I may add very true to nature—the solar light—the source of life and heat rises from the east and illuminates the west, and so it seems to be a figure of the great moral light which is beaming on this western world from the east. But, the passage to which I referred in the exposition of which Mr. Dowling has followed Prof. Jahn, is the following—It is the Hebrew phrase found in Dan. viii. 14, "Ad creb ioker alpagim ush-elosh meoth," unto two thousand three hundred days," should be rendered two thousand three hundred evening and morning sacrifices.

Prof. Brown. But I could not receive such an interpretation, except in an emergency as a last extremity. The Adventists say, with the right use of common sense, that a day is made up of evening and morning, for the evening and the morning were the first day. Another thing, Prof. Stuart, (who is great in the Hebrew) does not deem the position tenable, consequently I cannot lay much stress upon it, much as I would like to agree with my brethren. Prof. Stuart, it must be admitted, is the great apostle of interpretation. He it was that first started the bold theory, that 'a day does not stand for a year, in opposition to all the old lights of the Protestant Church, for instance Wesley, Scott, Fletcher, Kirby, the learned and venerable Joseph Mede, Faber, Prideaux, Keith, Dr. Hales, Sir Isaac Newton and Bishop Newton, all standard Protestant commentators. No ordinary man would have the independence to make such movement. He doubtless was wise and far sighted to see that if the point, a day for a year, was admitted, we must also receive the belief of most of the authors I have just mentioned, with that of the Adventists that the Lord is to appear about this era of time. Consequently the stream being interrupted by the Prof. near the fountain, it takes another course.

Rt. Rev. Bishop Black. This is a season of convi-

ciality highly gratifying. I propose that we adjourn from the theological world for a little while, and enjoy this happy scene.

Dr. Proudfit. Certainly, gentlemen—excuse me, If agreeable I shall be happy to see you at my house to-morrow, when we will continue our conversation.

All. Most happy to call on you.

(The Rev. Clergy join in the hilarity of the scene, and after a most charming evening disperse at 10 o'clock. They close with a short prayer from Prof. Brown, who prays that the world may be converted and the Millennium be ushered in.)

To be continued.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, APRIL 17, 1844.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

False Teachers the anti-types of the False Prophets.

2 Pet. ii. 1—3. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the ('coming of the') Lord that brought them, and bring upon themselves swift destruction; and MANY shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they, with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."

It would seem, from this, that immediately preceding the time when the damnation of those who cause the way of truth to be evil spoken of, slumbereth not, there are to be false teachers like the false prophets. It follows, then, that those false prophets were the types; while the false teachers are their anti-types. By turning back to the writings of those "holy men of God," who "spoke as they were moved by the Holy Ghost," we find that the Lord's Prophets were continually warning men of the impending judgments, and admonishing the people to be prepared for them: on the other hand,

the false prophets were continually crying "peace and safety." It therefore follows that the false teachers, the anti-types of the false prophets, would not be found in the ranks of those teachers who warn the world of the approach of predicted judgments: but, among those, who in view of such predictions, assure the people of "peace and safety," and Paul assures us that "when they shall say peace and safety, then sudden destruction cometh."

By again referring to the false prophets, we find them prophesying the failure of the vision. Ezek. xii. 21-23. "And the word of the Lord came unto me saying, son of man, what is that proverb that ye have in the land of Israel, saying, 'The days are prolonged, and every vision faileth?' This proverb of the false prophets is responded to by their anti-types, the false teachers, of whom Peter predicted, 2 Epistle iii. 3, 4, that "there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" We are at no loss to find those who are thus inquiring at the present moment, and proclaiming that the days are prolonged, and that the vision has failed.

To all such we would say, as the Lord commanded Ezekiel, xii. 23-25, "Tell them therefore, thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, the days are at hand and the effect of every vision. For there shall be no more any vain vision nor flattering divination in the house of Israel: for I am the Lord; I will speak, and the word that I shall speak shall come to pass; it shall no more be prolonged, for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."

Again; another class of false prophets were continually deferring the accomplishment of events to some future time, as in Ezek. xii. 26, 27. "Again the word of the Lord came to me, saying, son of man, behold, they of the house of Israel say, the vision that he seeth is for many days to come, and he prophesieth of the times afar off." As were the types in this respect, so also must be their anti-types, predicted by Peter. We accordingly find a numerous company who, like those of old, say that the scenes which are about to be consummated have reference to the days after the millenium: while by others they are indefinitely postponed. To such we may also say in the language of the prophet Ezek. xii. 28, "Therefore say unto them, thus saith the Lord God, there shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God."

Another class of the false prophets we find by Ezek. xx. 49. were continually saying, "Ah, Lord God! doth not he speak parables?" These we find responded to in the Neological teachers of our day, who make the Bible mean just about nothing at all. Thus we might go on with all the classes of false prophets; and we should find that in every respect Peter's prediction had proved true; and that as there were false prophets among the people, even so are there false teachers now.

"Will you give it up Now?"

This is the question which we now hear from every opposing mouth. "Well, the 21st of March has gone by, and will you give it up now?" Give up what? we inquire. "Why, this Millerism," say they.

Yes, we will give up any thing, you will show us is wrong: for it is truth, and not error, we seek.—But what do you mean by "Millerism?"

Will you give up that the Lord will not come in '43?

We will give up that the Lord has not come yet, and that he will not come between March 21st '43

and March 21st, '44—Mr. Miller's published time.

But will you not give up the idea of Christ's coming?

No: we can never give up that blessed hope.—No. Never. It was that for which faithful Abraham looked; he saw the day of Christ afar off and was glad, with his seed, also, as many as the stars of the sky, and as the sand upon the sea-shore, innumerable, the heirs with him of the same promise, who all died in the faith of a glorious resurrection, when they should come in to possess the promised land. It was the faith of the whole house of Israel, who died with the promise that God would open their graves, cause them to come up out of their graves, and place them in the land of Israel, when he should gather them out of all countries, sprinkle clean water upon them, and cleanse them from all their iniquities, and from all their transgressions. It was the faith of holy Job, that at the latter day, he should see God in the flesh, when the wicked should be chased out of the world. It was the faith of Isaiah, who, with eager anticipations looked forward to the time when his dead body should arise. It was the faith of Moses and Gideon, of Barak, of Samson, and of Jephtha, of David also, and Samuel, and of the prophets, who would not accept of deliverance, that they might obtain a better resurrection. In this faith the holy apostles and goodly army of martyrs fell asleep in Jesus, who counted not their lives dear unto them in view of the crown of rejoicing they are to receive in the day of the Lord Jesus. It was the faith of the reformers, who took their lives in their hands, that they might escape the corruptions of Papacy. Yea, in all ages of the world, those of this faith have suffered bonds and imprisonments, have been stoned and sawn asunder, have been tempted and slain with the sword, have wandered about in sheepskins and goat-skins, in deserts and mountains, in caves and dens of the earth, being destitute, afflicted, tormented, of whom the world was not worthy, and who received not the promise, God having provided some better thing for us, that they without us should not be made perfect. Seeing, then, we are compassed about with so great a cloud of witnesses, we purpose to continue to look for the coming of Jesus, who is the author and finisher of our faith.

Well, says the tempter, admit that the Lord will come some time or other, but will you not give up looking for him now?

By no means. We are commanded to live in continual readiness and watchfulness, for his coming; and to lay down our watch for a single hour, would not be heeding the injunctions of our Savior, and that day might overtake us as a thief.

But will you not give up that you know nothing about when the Lord will come?

By no means. The scriptures, which were written for our learning, and which we are to search and give heed to, have given us the most prominent events with their order, which were to transpire previous to the last day; and history shows the fulfillment of every event which was to precede the judgment; the prophetic periods, reckoned in accordance with the most approved chronologers and the standard Protestant commentators, bring us down to about this time; and the signs of the times, the predicted precursors of that day, all testify that it is at the very doors, and cannot be long delayed.

Then you will not relinquish your notions about the prophecies and the prophetic periods?

We have had as yet no occasion to. The prophetic periods have been interpreted as we understand them, in accordance with the universal consent of all the English and American commentators, as our opponents themselves allow; and, in the interpre-

tation of the prophecies, we have not departed from what our fathers and the reformers understood respecting them. It is our opponents who have departed from the "standard interpretations," and "long established opinions," which "have been supposed to be settled beyond a doubt." They have given up their old opinions, and have departed from the faith: we stand on the same ground that the evangelical church has ever occupied. Our opponents have thus far failed to point out any essential error in our views. The doctrine of a terrene Millenium has been exploded and scattered to the winds; the fabled restoration of the carnal Jews has been shown to have no place in the Word of God. The fourth beast has never been disproved to be the fourth kingdom; and the connection between the 8th and 9th of Daniel,—the latter an explanation of the former—has never been invalidated. Sneers, and scoffs, and sarcasm, and ridicule, and falsehood have been hurled upon us in thick profusion, but the word of God still standeth sure: our arguments have remained untouched. While, therefore, we are frank to acknowledge a disappointment in the exact time, our faith is unwavering respecting the reality of these events being already to burst upon us at any moment. And this we can never give up.

Another "Prophet."

By a notice in the "Mail" of Thursday, April 4, of "A new reading of the Prophecies," by "the Rev. Mr. Shimeall," which we are told was read in one of the pulpits in our city, on Fast day, with this remark by the officiating clergyman—"That is just right,"—it appears that Mr. S. has predicted that the "final subversion" of the Millerites "will take place between the spring and fall equinoxes of A.D. 1844."

It also appears by this notice that Mr. S. "has published a sermon," the text of which is taken from Dan. ii. 14, "Also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall." The design of this sermon, it appears, is to show that "the rise, progress and failure of these prognosticators (not only Mr. Miller, but all other modern expositors, from Profs. Stuart, and Bush, and Bishop Hopkins, down to Mother Ann Lee, Matthias and Joe Smith,) are predicted by Daniel and the Revelator."

So it seems that the "Rev. Mr. Shimeall" has placed himself fairly among the "prognosticators," in reference to "Millerism." Others have predicted that we should "burn our Bibles," "turn infidels," "put off the time," &c., after 1843, but we believe all these have failed; and now we have a prediction that their final subversion is to occur as early as "the Fall equinox of 1844. Really, we begin to think 'the public,' will take it for granted that this "Millerism" which has been "dying" and "dead" so long and so often, is to live forever! (so we think at any rate) or will they look upon the "predictions" of Mr. S. to be like those of Mad. Adolphe, "predictions of the past" as well as the "present and the future."

It is, however, remarkable that a man who claims to be so well acquainted with the prophecies as Mr. S. should apply a portion of Daniel to this age of the world, for the sake of "beating" the Millerites, which all the old, as well as the new writers on Daniel, have applied to events which took place more than one hundred years before Christ.

It is also remarkable that he should charge the Millerites with having "declared the covenant" (with Abraham) "abrogated, and robbed God's people of their inheritance."

The Millerites declare no such thing, they have committed no such robbery. Br. S. may need to be a little cautious, or he will find himself among the

"false teachers" of the last times. We say to him, and to all others in his line, "Do *thyself* no harm!" H.

Who would love to see the Lord.

By the delay which there has been in the termination of the prophetic periods, we are enabled to know who would have loved to have the Lord come. While all the sneers, and witticisms, and scorn, and contempt are breathed forth by the unbelieving, yet, not a soul who would have been saved had the Lord appeared, will ever be seen to point their finger or curl their lip, by way of rejoicing over the disappointment of those who loved the Lord's appearing. Every true child of God would rather shed a tear, that the Bridegroom should tarry.

No one will question the soundness of this test.—And yet this applied to the churches, and religious press, and how sad would be the result!

Cause and Effect.

Some of the Religious papers seem to have very crude perceptions of the relation of cause and effect: or else they desire to shake off every consistent Advent subscriber from their respective papers, and Advent believers from the various churches.—Those papers who take a decided stand in opposition to the doctrine of the speedy coming of the Lord, like the Christian Herald, Christian Secretary, Puritan, Trumpet, and Olive Branch, manifest any thing but love for the Lord's appearing, or friendship for those who are looking for the Lord. We have received several communications on this subject, from those who have done much to sustain the different papers, but who have been obliged, in consequence, to withdraw all present aid from them.

Continual Watchfulness.

"And what I say unto you, I say unto all, watch."

If it was necessary, in the days of the apostles, that they should continually watch for the coming of the Lord, how much more important it is that we live continually in the same waiting attitude, living as we do on the very verge of the judgment. Unless we take heed to ourselves that day will yet overtake us unawares; so let us pray always that we may be guarded from all the wiles of the Devil.

At this time the Adversary will be more than ever active, as he knows his time is short; and we shall encounter new and various forms of his attempts to throw us from our watch. It becomes us therefore that we look to God continually to give us wisdom from on high, and grace to guide us; so that whether temptations come from within or without, whether Satan appears as a friend or as an enemy, he may not find the citadel unguarded. It is of the utmost importance that we continually watch our every thought, and word, and action, and avoid the dangers on the right hand, as well as those on the left. We need to continue in an humble and devout frame of mind, manifesting in every daily walk, all the fruits of the Spirit, and giving no place to the allurements of the Devil. We need to cultivate a spirit of forbearance toward all secret or avowed enemies, returning all their malice with love, and looking to God to turn them to himself. We need to keep our eyes continually fixed on the end of our hope, the appearing of the Lord: for one of Satan's wiles, is always to present some false issue, if by any means he may cause some to turn back to perdition. We need fervent charity towards all men, speaking the truth in all plainness and sincerity. We need to labor with redoubled diligence for the souls of those about us, showing them, by humble and godly lives and conversation, that our hope is a present good, as well as future glory. We need to live at Jesus' feet, and avoid every thing

that may bring reproach on the cause of God, or peril the souls of men. And we should remember that the eyes of a world are upon us, and many may be saved or lost, as the lives of believers commend the religion of Jesus.

The Cry in England.

Some of the most learned and able works which have been given to the world in our age, on the prophecies, have been furnished by our English brethren.

On the nature of the events predicted,—that the Advent is to be personal—that the earth, renewed, is to be the future and everlasting abode of the glorified saints—that all the prophecies which relate to the history of the world, and the signs of the times are now fulfilled, and of course the day is at hand,—on all these points their writings have almost invariably been of the most scriptural, eloquent and impressive character.

Some of them also agree with us in the termination of the prophetic periods. But their remarkably *unscriptural* notion of the natural Jews, (that they are to be restored to their own land) has, as we might expect, an almost fatal neutralizing effect upon these parts of truth.

We have been much gratified in receiving, by a late arrival, a publication of a more satisfactory character. It is entitled "The Voice of Warning, to this Nation and to the world, or the *Second Advent of Christ*," by E. Micklewood. Tadcaster, Yorkshire, Dec. 1843.

After quoting at length the "First Principles of the Second Advent Faith," as published by us, (S. A. Lib. No. 43,) he speaks of them as follows:—

"Such are the views of our American brethren, and I see in these, yet, no clash of doctrines, no discordance of meaning, therefore am disposed to hold and maintain the same."

The "Warning" closes with this very suitable and affectionate appeal. H.

"See, my friends, the position in which you stand—on the very thresh-hold of your everlasting salvation or damnation; and since Almighty God has favored me, his servant, with this clear understanding of his revealed will, and made me the harbinger of warning to (I hope) many thousands, hear me out, and I do most positively assure you, that this is the kind of warning which you may expect, and this only: Read Matt. xxv. 1—14, and be assured that now the midnight cry is raised. 'Behold the Bridegroom cometh, go ye out to meet him.' Paganism has fallen, Popery is fallen, Mahomedanism is fallen, and they only require to be gathered together, with all the wicked to the final scene of struggle, and all is over; I warn you further, that if you prepare to meet the Bridegroom, you shall be caught up out of the way of the conflict, and be forever with the Lord; but if you do not prepare, it will be said of you immediately, 'he that is unjust, let him be unjust still: and he which is filthy let him be filthy still: and you will be 'shut out' forever."

"Allow me, finally, to lay before you the clear events to be fulfilled immediately upon the wicked in this third woe, that is just upon us."

"The seventh trumpet sounds at the beginning of the third and last woe, and then the saints, both quick and dead, are gathered home, and admitted into the New Jerusalem, to the marriage supper of the Lamb. Ch. x. 7. 1 Cor. xv. 51, 52. 1 Thess. iv. 15, 18. Then the overwhelming and universal woe descends upon the wicked. But the process of sealing the servants of God in their foreheads is even now going forward, ch. vii. 1—9, and Daniel's visions which reach to the spring of 1844, indicate a speedy end; but do not think the danger past should not the end arrive in spring, for the evidence is sufficiently strong to show that it is even at the door, and we may even die before it come, though it were distant but a day or an hour; beside which, salvation is always best to live with, and therefore cannot be wrong now. Oh think, my dear friends; think before it be too late; make haste and come to Christ before you be cast out forever."

THE CRY OF PEACE.—"All who have doubts of their final salvation are requested to write to us, and state the circumstances from which their doubts arise, and we will endeavor to give them peace. If there

is any thing that gives us real comfort, it is the reflection that we have been instrumental, in the hands of God, of extracting the sting of sorrow from some few hearts. This is the appropriate duty of a minister of Jesus. 'Comfort ye, comfort ye my people, saith your God.'—*Universalist Trumpet*.

"For when they shall cry peace and safety, then sudden destruction cometh upon them, and they shall not escape."—*St. Paul*.

Hard to deal with.

The churches are greatly troubled with these "Millerites." And not the least of their trouble, is the fact, that the committees which are usually sent to deal with their "deluded brethren," find themselves so utterly ignorant of the prophetic scriptures, that their mouths are closed, and they are put to silence by those whom they hoped to silence. We have heard many amusing cases of this nature. An instance occurred not a thousand miles from Boston:—A committee having found themselves unable to defend their unbelief by the Bible, and having very little reason at their command, were dismissed, and a more "intelligent" committee sent, consisting of the minister and one of his leading men. On the first visit, after a little conversation, the minister remarked to his delegate, that it was surprising how sophistically these "Millerites" would pervert scripture. Why, said he, when God promised that the children of Israel should possess the land of Canaan, don't you think the Millerites claim that it was a promise to Abraham, that he should possess it! But, said the sister, is there no promise that Abraham himself shall possess that land? No, said he, not in the Bible. But, said the sister, does not Stephen, in Acts vii. 5, say that God gave Abraham none inheritance in that land, no, not so much as to set his foot on; and yet promised that he would give it to *him* for a possession, and to his seed after him? Why do you not see, said the minister, that it expressly says it was promised to his seed *after* him? True was the reply, but it is also promised to him as well as them, and he with them will come up and possess it. There, you see, replied the minister, it is useless to argue with them. Here is a plain declaration of scripture, that the promise was to Abraham's seed, and yet she will have it, that it was given to Abraham. We must cut her off as a withered branch.

A Nut for Mr. Culver.

If the resurrection spoken of in Dan. xii. 2., has reference to the final Judgment, why does Mr. Culver in his learned illustrations of Daniel's prophecy apply it to the times of Antiochus?

Again, If it has reference only to the times of Antiochus, why does Mr. Culver in the articles of faith of his church, quote it as one of his *proof* texts to establish the resurrection at the last day?

Again, If Mr. Culver can apply a passage of scripture to one thing on one occasion, and to its opposite on another, when he wishes to oppose the doctrine of Christ's immediate advent, what assurance have we, that for the same purpose, he would not with the same facility dispose of every proof text in his articles of faith; or even in the Bible itself? If he can blow hot and cold at the same time, is he to be trusted as an expositor of prophecy?

The above queries will be "intelligible to the intelligent." Will Mr. Culver solve them? We shall see.

Special Notice to Subscribers.

Individuals are frequently sending us notices in regard to their paper, simply furnishing their names, omitting the *town* and *State*, which causes us much trouble. As our alphabet has reference to *towns* only and not to names, when a subscriber sends a notice, and omits the *town* and *state*, we are at a loss where to find it, and cannot, without looking

our books all over, which would occupy a day at least. *Our friends will please bear this in mind.*

OFFICE AGENT.

Obituary.

Fell asleep in Jesus at South Gardner, in hope of a glorious resurrection, on the 6th of March, Anne Perley, aged 52; and on the 25th of March, her husband, Allen Perley, aged 61.

They both died full in the faith of the speedy Advent of our Lord and Savior Jesus Christ, to raise the righteous dead and change the living, and to clothe them with immortal glory.

ADVENT DEPOT. Friends in Worcester and vicinity, will find our Books and Publications at the shop of Witherbee & Warden, one door North of the U. S. Hotel, Main St. Worcester.

ELD. ELON GALUSHA'S ADDRESS, as published in our last, is now printed on an extra sheet, and for sale at 50 cents per hundred, or \$4 per thousand.

Letter from Bro. Litch.

We are unable to see with Bro. Litch how the time can expire before the events, or before the present spring, our reasons for which have been previously given. We however agree with Bro. L. in having no definite time in the future. We believe the events will be delayed only such time as human reckoning may vary from God's time.

WHERE ARE WE?

PHILADELPHIA, March 28, 1844.

Dear Br. Himes:—While the brethren have freely given their views of the prophetic periods, and especially of the ending of the 2300 days of Dan. viii. 14, for a year past I have forbore to say any thing through the press, because I thought quite enough had already been said, and a sufficient variety of views were before the public. But I have had my own views, and freely expressed them in my preaching and conversation; and on the coming events, I have given my views in writing to the public.

The prophetic times, as we have understood them, may now be fairly considered as at an end. Bro. Miller's time which was between March 21st, 1843, and March 21st, 1844, is gone.

I will now come to what I wish to say. I now firmly believe, as I have for the last six years, that the 2300 days only reach to the spring of A. D. 1843, I think the anniversary of the ascension. I come to this conclusion:—

I. Because the last event which was to take place in the 70 weeks, was the anointing of the MOST HOLY, or literally, THE HOLY OF HOLIES, the Sanctum Sanctorum.

The import of this service in the Tabernacle made by Moses in the wilderness, may be learned from Ex. xxx. 25—31. "And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel saying, This shall be an holy anointing oil unto me throughout your generations." And from Lev. viii. 10—13,

"And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coals upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded them."

This anointing took place immediately previous to and preparatory for the presentation of the blood of the sin offering in the holy place.

That ark built by Moses, was a perfect pattern of the tabernacle in heaven, whither Christ is for us entered with his blood as the sin offering, which he shed without the camp. See Heb. 7th to the 10th chapters.

What, therefore, Moses and the High Priest did in the pattern, Christ our prophet and priest did in the true tabernacle, heaven itself. That must have been anointed immediately after his ascension into heaven, and before the Pentecost, because the peaceful answer then came, the evidence that he prevailed before the Mercy seat.

2. It seems to me that the eclipse of the moon which immediately preceded the death of Herod the king, which was 1847 full years preceding the 13th of the present month, and must have been some months after the birth of Christ, proves that if he was not more than 30 when he began his ministry, the 69 weeks must have ended in A.D. 26. Then 30 years, the Savior's age, when he commenced preaching, from 1847, leaves 1817. We now want 7 years more to make 70 weeks. Take this from 1817, and we have 1810 left, after the 70 weeks end. Then add the one week to A. D. 26, where the 69 ended, and we have A. D. 33, for the end of the 70 weeks of 490 years, which is just where Ferguson's astronomical argument places the crucifixion. True, some doubt the correctness of that argument; but I have never seen sufficient evidence yet to shake my confidence in it in the least degree. If he was crucified in the spring of A. D. 33, and ascended into heaven 40 days after his resurrection and anointed the *Holy of Holies*, that is the last moment to which I can trace the 70 weeks. Leave that landmark as forming one extreme of the 70 weeks, and we are upon a wide sea without chart or compass.

The only question now remaining to be settled, is, the meaning of the word *midst*. I freely admit all that is contended for as to the primary meaning of the word, signifying *middle*. But then I do not admit that it has that signification here. But the sense in which the word is used frequently in the Bible, is, *within a thing*. The sense and subject requires this meaning in Dan. ix. 27. "He shall confirm the covenant with many for one week and in the midst of the week," *within it, before it ends*, "he shall cause the sacrifice and oblation to cease." If this was done at his crucifixion, 43 days before he ascended, it would be in the *midst* of the week. The fact that the *Holy of Holies* was to be anointed as the last thing in the week, shows that the period could not be protracted three and a half years after that was done. I believe that anointing marked the last hour of 490 exact years from the decree to restore and build Jerusalem. And that 1810 full years from that event, which ended in May, 1843, A. D. terminated the 2300 years, and the *Justification* or pardon of the *Sanctuary* or *Jerusalem*. And that from that moment she has stood innocent, preparatory to her deliverance from the Gentiles and her glorification at the coming the Lord. I am the more convinced of this from the fact that immediately on the expiration of that period, as I have formerly shown, the Lord

began to scourge *Jerusalem's desolator*, ROME, and has continued and increased those troubles ever since. I am fully persuaded that before the Lord comes in the clouds of heaven, the fourth beast of Dan. 7th will be put to death, and his body, the capital or seat of empire be burned with fire. I am not certain that we shall hear the news of its fall, but whether we do or not, I believe it will go to ruin.

I have looked upon the 1335 days of Dan. xii. 12, as extending beyond the 2300 days and reaching to the resurrection. Their termination cannot be far distant. I have looked with great interest for some months past, to the anniversary of the captivity of the Pope, which took place March 27th, A. D. 1799. The papal government was abolished Feb. 15, 1798, but the Pope was not led into captivity until 1799. I have thought that might have been the end of the 1290 days, as 1798 was of the 1260. But the day has gone by, and I have no more time to count. I do, however, expect, if we have time to hear from Europe, that the anniversary of that captivity is marked by some important event. I have not time or room now to give you all my reasons. I may soon give a full view, in a separate work, of the 2300 days and the book of Revelation, from the 12th chapter throughout. J. LITCH.

Episcopalians departing from the Faith.

In the Southern Churchman, we find an article from the Theological Seminary in Virginia, in which our Savior's last discourse is paraphrased so that where he speaks of coming again, it is made to read "I will return at your death, and take you to myself." Thus a part of that church are on the road to Germany. The following extract from the N. Y. Protestant Churchman, however, will show that another portion of that church are on the road to Rome.

WHAT NEXT? HOW MUCH WILL CHURCHMEN BEAR?—In an editorial notice of A NEW EDITION of the HOMILIES, by EDWARD C. BIDDLE, of Philadelphia, the editor of "The Churchman," after an allusion to "the earnest recommendations" of this edition by Bishops Chase, Hopkins, and McIlvaine, remarks, "thank God, these Bishops could not, if they would, (and we trust they would not if they could,) prevent us from agreeing with them in the Bible, the Prayer Book, and the homilies; and while we cheerfully echo their commendations of them, as a good means to keep a Churchman's head from 'turning over his shoulder to Rome, with longing eyes for her abominations,' (Bishop Chase,) we are free to add here, (what we did not think it would be quite decorous to say, in a recommendation intended to be circulated with the work,) that we commend the Homilies for the high doctrines which they teach in regard to the Sacraments, especially with reference to the gift of regeneration in baptism, and the *Real presence in the Eucharist*; for their judicious inculcation of the efficacy of good works to wash away our sins, and to reconcile us to God; for their recognition of the inspiration of the Apocrypha." (The italics are our own, with the exception of the word "judicious," which is italicized in "The Churchman.") We have read this paragraph with surprise, grief, and mortification—and if these have not been the emotions of all who have perused it; if even they who have hitherto sympathized with "The Churchman" in its main views, have not been surprised and shocked at a development like this, it will argue either that the ultimate objects which it contemplates, have been known by some to have been more objectionable than was ever laid to its charge, or that it has more thoroughly diffused the poison of Romish error, through the body of the Church, than ever our worst fears had led us to anticipate.

MR. MILLER'S VIEWS.—Some of the popular opponents of Mr. Miller's views have done as great injustice to the prophets, in my humble opinion, as Mr. Miller, or any others. Ought Mr. Miller or his friends to receive more severe censure for being in error, than ourselves, or others, for our or their errors? I have no doubt that the writings of

Prof. Stuart, on the Prophecies, where they are credited, will ultimately do as much mischief as the views of Mr. Miller. I have written some against the views of Mr. Miller. I have reasoned honestly, and see no reason to retract. Still, if I have been honestly mistaken, I know not but a mistake in me is as great a crime as it is in Mr. Miller or his friends, where they are equally honest.

They, however, from the nature of the question they have agitated and the position they have taken, must expect scorn and reproach for their mistake after the time is fully past.—*Genius of Christianity.*

SIGNS OF THE TIMES.

BOSTON, APRIL 17, 1844.

New Work.

THE ANTI ANNIHILATIONIST, by J. Litch, Philadelphia.

This work is a periodical, 8vo., 32 pages, and can be obtained at the office of publication, 41 Arcade, Philadelphia, also, at No. 14 Devonshire St., Boston, at No. 9 Spruce St. New York, and at S. W. corner of North and Fayette Sts., Baltimore. Terms: Single copy, stitched and covered, 10 cents; 12 copies \$1; 100 copies \$6 67 cents. Persons from a distance sending \$1, post paid, will have 14 copies sent them, without being stitched, newspaper postage.

Our readers will have observed that we have stood aloof from the discussion of the question of the intermediate state of the dead, and end of the wicked. We have given notice of Bro. Storrs's works on this subject; and in justice to Bro. Litch we give the same notice of his work, that those wishing may have an examination of both sides of this question. The first Number is already published and contains two articles entitled "A CONVERSATION BETWEEN GEORGE STORRS AND J. LITCH," on these subjects.

We feel more than ever the importance of keeping to the great question of the Advent. We cannot turn aside from it to discuss other questions. We have one distinct and all-important work before us—to give the *Midnight Cry*. And by all the motives arising from the speedy coming of the Lord, to persuade men to get ready. On this subject we have no new views to present, but being more strongly than ever convinced of the advent of Christ as the next event, and that it may come at any hour, we wish to exert such an influence upon all as will prepare and keep them in constant readiness for the glorious Advent.

If these or other questions must be discussed among us, let the brethren do it on their own responsibility. And though we may differ in our views, yet let us remember that we are brethren, and keep the unity of the Spirit in the bond of peace.

J. V. HIMES.

Boston, April 17, 1844.

Correspondence.

TUFTONBOROUGH, N. H. Bro. T. W. Piper writes: "There is a large band of believers here, who are daily looking for their Lord and master. We meet in different parts of the town every evening, and God meets with us. Never did I enjoy such heavenly seasons as I have the past winter."

MONTPELIER, Vt. Bro. W. E. Desper writes:—"The cause in this state is in as prosperous state as in any other, perhaps. The brethren and sisters who love the Lord in spirit and in truth, are strong in the faith that our King will soon come for their deliverance."

LIBERTY, Me. Bro. Wm. B. Start writes:—"The Advent cause was never more prosperous in this region than at the present time. There is a good band of Advent brethren in Camden, also in Lincolnville, and in Liberty God has permitted me to baptize ten since the Camp-meeting. Also nine in Camden, hoping that others are ready to follow Christ at the first opportunity. There is quite a revival in the village of Montville at this time.—Several have already been converted, and some backsliders reclaimed. We have had much opposition from the Universalists, but their ranks are rapidly thinning. The leaders in the opposition have been converted; one of whom was a very wicked man. In all this region the Universalists love us so well, they have voted us out of the school house where we were wont to meet. And the brethren meet to-day to fit up a hall, which will be much more convenient, and hold at least one-third more."

EXTRACT OF A LETTER FROM SISTER E. WETHERBEE.—"Should this fall into the hands of any unconverted friends, in love to God, and to your souls, let me warn you to be careful how you treat the momentous truths of God, by whom we are soon to be judged, according to the deeds done in the body. Oh, sinner, I warn you to flee from the wrath to come; tarry not to hear the cries of peace and safety, my Lord delayeth his coming; remember sudden destruction awaiteth. O Come to Christ with all your heart, that you may have eternal life.

Behold the lamb of God that taketh away the sins of the world; who left the courts of Glory and become poor, that we, through his poverty might become rich. O that men would praise the Lord for his wonderful works to the children of men. Dear sinners, behold him who was despised and slandered, and rejected by an ungodly world, and in His fervent cries for us poor sinners, sweat, as it were, great drops of blood, and last of all, was led as a lamb to the slaughter; behold him nailed to the cross, who in agony bled and died; all this to save our lost and perishing souls. He is now interceding in your behalf, and waiting to receive you. He says, come unto me all ye that are weary and heavy laden, and I will give you rest. Again; if any man thirst let him come unto me and drink. Sinners, I warn you in the name of the Lord Jesus, to harden not your hearts now in the accepted time, and the day of salvation. My prayer to God is, that you ultimately may share the riches of his grace with all the blood-washed millions in the everlasting kingdom of glory. Bless the Lord for salvation and redemption through Christ. I live in sweet anticipation of soon seeing Him whom my soul loveth. Yours in the blessed hope of a speedy and glorious resurrection.

EMILY WETHERBEE.

EFFING, N. H., March, 1844.

THE CAUSE IN UTICA.—The glorious Advent of our Lord seems to be a matter of no interest to the people of this city. Indeed, a degree of indifference truly astonishing, pervades all classes; and in many instances the most perfect hatred and contempt are manifest. Our citizens are comfortably reposing under the syren lullaby, of "peace and safety," from their spiritual guides and leaders, and it puts them into a dreadful passion to have their slumbers broken by the unwelcome cry, "BEHOLD, THE BRIDEGROOM COMETH! The gloom of midnight reigns supremely through all our streets!" Only here and there a soul where the lamp of faith remains unextinguished. The vessels of the foolish virgins are emptied of oil, and their lamps have gone out! It is a lamentable truth, however painful to write it, that scarcely a fractional part of our fellow-citizens love the appearing of Christ. It has been stated to us by some of our brethren, and it seems to be really true, that there cannot be found in all this city, out of a population of some 13,000 souls, more than ten or twelve who are willing to commit themselves fully on the time, by confessing that they really expect to see the Savior within the limits of the present Jewish year.

Brn. Patten, Swartwout, Wright, Yates, and a few others, are firm and faithful. Br. Patten is absent in Jefferson county, sounding the cry. There are some eight or ten faithful souls here, who feel determined, by the grace of God, to obey the blessed injunction, "for-sake not the assembling of yourselves together, and so much the more as ye see the day approaching." We meet at Br. Patten's house, on three evenings of the week, to exhort and admonish each other, and to "pray for one another," that God may apply the healing balm to our souls, and gird us with grace to stand unscathed amidst the shafts of the enemy.

The brethren here would be greatly rejoiced, if some faithful servant, skillful in the word of righteousness, could visit our city and make yet one more effort for the salvation of our relatives, neighbors, and friends, who are still out of the ark whilst the fiery flood is just ready to beat in upon them. Dear brethren and sisters at the east, pray for us of the west.

—*Word of Warning, Utica, N. Y.*

ROMANISM IN AMERICA.—On Sunday, the 10th of March, the Rev. William Quarter, Rev. Andrew Byrne, and Rev. John McCloskey, were consecrated Bishops, in the Cathedral of this city. Bulls have been received by the Bishop of Quebec, erecting into an apostolic curacy the whole territory beyond the Rocky Mountains lying North of California, and appointing M. Francois-Norbert Blanchet, Apostolic Vicar, with the title of Bishop of Philadelphia in *partibus infidelium*, one of the most ancient sees established in Asia Minor.

PROTESTANT MISSIONS.—A tabular statement of protestant missions throughout the world, prepared for the Foreign Missionary Chronicle, gives the following general results—no females being included in the number of missionaries or assistant missionaries; ministers or preachers being classed as missionaries, and physicians, teachers, catechists, printers, &c. as assistant missionaries: viz.

Stations, 709; missionaries, 975; assistant missionaries, 131; native assistants, 4098; communicants, 146,886; scholars, 163,658. If we omit the returns from the West Indies, the statistics of the other missionary fields will be:—Stations, 457; missionaries, 701; assistant missionaries, 131; native assistants, 2132; communicants, 44,750; scholars, 91,169. *Ch. Almanac for 1844.*

☞ Brethren will remember the Advent Conference at Exeter this week.

☞ TABERNACLE. Meetings every evening as usual at 7-12 o'clock. Br. Meyers will lecture Wednesday and Friday evenings.

BRO. HALE lectured in Lynn last Sunday to good audiences. BRO. HIMES lectured at the Tabernacle all day. Meetings full and solemn.

☞ ADVENT LIBRARY, No. 44. *Miller's Letters to Bush*, will be out in a few days. Price, single, 6-14 cents.

TO CORRESPONDENTS.—An article on "The third Heavens," by W. E. D. is received. We think our brother is incorrect in his application of it. By the third heavens, the heaven of heavens, &c., the Jews always understood the more immediate presence of God—the atmosphere being their lower or first heavens, and the region of stars their second heavens.

There are some defects in the calculation of Bro. W. T. H. so that it would only confuse instead of enlightening.

☞ We have received a communication from John F. Cole, stating that the Olio and Fair held in Webster, as published in our last, was on Monday evening, and not Sunday, as we stated. We wish to do no injustice to the parties concerned; but in their printed Notice sent to us, of which we gave a copy, it was advertised to be held on Sunday evening. Whether it was a misprint we cannot say.

We have received a very interesting letter from "O. W. S.," but we are obliged to defer its publication, as we are not in possession of the writer's name. We wish all correspondents would accompany their articles with their proper signature.

Lines from C. M. B. are received. The rhyme is imperfect; and they are very deficient in rhythm, which is a very necessary quality in all poetry.

The article of Bro. J. T. was received too late for this paper. As the subject is presented we cannot see that it would advance the cause to publish it.

Letters received to April 13, 1844.

David Washmood; Sarah Pierson \$1; J. G. Crandall by pm \$1; Albert Hardy; Martha Lamb by pm \$1; C. S. M.; E. C. Clemons 2 so; Wm. Miller; S. L. Miller by pm \$1; J. Day by pm \$1; Miss M. Chuter by pm \$1; Fanny Clark by pm \$1; G. W. Whiting by pm \$1 \$1 now due; pm Bristol Ct.; H. Hanniman; S. G. Miles; S. Chapman; W. B. Start \$3; Jno Smith by pm \$2; N. Alger by pm \$1; D. Messenger \$1; C. M. B.; pm Collins Centre; pm Braintree Vt.; J. Damon, did not rec. the dollar referred to; pm Bethlehem NH; Wm. Miller Macorok Mich. by pm \$1; pm Greenville, NY; pm Troy, NY; R. Pendleton by pm \$1; Mrs. Everett \$2; and S. Smith by pm \$1; D. Lovell \$1; D. R. Williams \$1, and O. Beers \$1 by pm; R. Mathewson, \$1, D. Williams \$2, and J. Althow \$3, all by pm; L. S. & E. B. Fuller; Miss E. C. Clemons 3 so; Wm. Walker; pm Earl Hamilton NY; J. E. Enayrs by pm 50c; Wm. Mentzer by pm \$1; A. Beech by pm \$5; L. D. Parks by pm \$1; Wealthy Snow by pm 50c; O. G. Terry by pm \$2; E. A. Dickinson \$5; J. J. Porter \$2; J. V. Himes; pm Akron O.; R. Bronson by pm \$1; A. M. Clark by pm \$1; L. Clayton by pm \$1; J. Friend; J. Clark; D. C. Tourtelott; Luther Jones; J. A. Tourtelott; and A. C. Tourtelott by pm \$3; L. C. Pearsely by pm \$1; G. A. Williams by pm \$1; A. E. Phelps by pm \$2; O. Allen; O. Hazen by pm \$5; how shall the money be appropriated; S. C. Chandler and others; Silas Gove by pm 50c; H. A. Paul by pm \$1; L. Bruce \$1; J. H. Pratt Contoocookville NH; pm Three Rivers Me; L. R. Everett \$2; J. Fassett by pm \$1; S. S. Snow; H. A. Fisk pm; Wm. Miller; W. C. Neff; E. P. Warrall \$20; Miss L. M. Lowell by pm \$2.

Package-stages.

J. V. Himes 9 Spruce-st., N. Y.; J. Litch 41 Arcade Phila; G. S. Miles 67 Green-st. Albany; T. M. Preble Manchester, N. H.; E. Walker West Becket, Me.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES: }
VOL. VII. NO. 12. }

Boston, Wednesday, April 24, 1844.

WHOLE NO. 156.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

Dow & Jackson, Printers.

ABRAHAM'S INTERSESSION FOR SODOM.

And the Lord said, Shall I hide from Abraham that thing which I do?—Gen. xviii. 17.

Even as the Lord, in days of old,
The "Father of the faithful" told
What wondrous things He meant to do,
Ere the dread bolt of vengeance flew;

So to His faithful children still,
Who seek and wait to know His will,
Doth He reveal His deep design,
And warn them in each coming sign.

O spouse of Christ! believing few!
The word prophetic speaks to you!
This is no time to slumber on,
And dream of peace, where peace is none.

When o'er the cities of the plain
Suspended hung the fiery rain,
Did Abraham stand in heedless mood,
And gaze upon that sulphurous flood?

Oh, no! Then you who claim to be
Members of Abraham's family,
With Abraham watch, with Abraham pray,
That God may turn His wrath away;

That He may yet withdraw his hand
Of vengeance from our guilty land;
And for the righteous few may spare
The self-deluded many there.

Nebuchadnezzar's Image.

Speaking of that which symbolizes the present kingdoms of Europe, Mr. Habershon says:—pages 183—190, 194—196.

"Whereas . . . iron was mixed with miry clay, they shall mingle themselves with the seed of men: but shall not cleave one to another even as iron is not mixed with clay." The meaning of which is, that though there should be such constant intermarriages between the respective royal families of these ten kingdoms, as would intermingle their descendants in mutual kindred and affinity, still they would be kept divided. And the fact is most remarkable, that through the long period of twelve hundred years—which time it is since this division took place—the number of distinct kingdoms corresponding to the ten toes of the image, and these of the comparative strength of iron and clay, should still have remained preserved. For nothing was more probable, according to the accustomed course of events, than that from such intermarriages on the one hand, and from schemes of conquest and aggrandizement of the greater powers over the less on the other, the number would have been reduced; or indeed, that they would altogether, like the seven kingdoms of the Saxon heptarchy,

have been swallowed up in one. This has been repeatedly attempted, and that in the most determined manner, and with every probability of success, and has as often failed. To say nothing of the probable easy conquest of the lesser kingdoms, it was for a long period the great and persevering object of England to annex France to its dominions; and at one time this was very near being accomplished by our Edwards and Henrys. In more recent times, particularly during the late war, France had hoped to possess itself of England and other countries, but was signally unsuccessful. Charles the Fifth obtained, by fair inheritance, the crowns both in Spain and Germany; but the hidden springs of this prophecy made the cohesion of Spain and Germany impossible; and though he had a son to succeed him, these nations were quietly separated at his death, one to Philip his son, and the other to Ferdinand his brother. In taking this view of the subject, the truth forces itself upon one's mind, that had this prophecy been more studied and attended to—and it is one of no difficult or uncertain interpretation—what innumerable wars, what rivers of blood, would have been spared! *They shall not cleave one to another*, had been uttered by God—by Him who spake the word, and all things were in being; and His Word could not fail to keep them separate, and it has kept them separate! For who is he that saith, and it cometh to pass, when He commandeth it not? What schemes of human policy, however plausible or probable they may appear, either shall or can succeed, if opposed to His decrees?

Thus expressively, by a highly significant emblem (and one much used, both in ancient as well as in modern times, to represent nations and governments—of which we have an instance on our own coins in the figure of Britannia,) is laid, with the utmost clearness, the whole groundwork of history,—of those great and leading events which for 2520 years constitute the vast unbroken series of the world's affairs. The succession of kingdoms, here so significantly prefigured, may be considered, in short, as the alphabet of history; and their connexion with each other, as the leading powers of the world, is beautifully recognised in that surest and most useful guide to ancient chronology, where the sacred historians are silent, *Pliny's famous astronomical canon*. This valuable production begins a considerable time before the Old Testament history ends, and reaches to the 137th year of the Christian era; and it is a remarkable fact, that in giving an entire series of reigns, it confines itself to those of the four successive monarchies of Babylon, Persia, Greece, and Rome; thus affording a fine illustration of the prophetic vision before us. For instance, after giving the list of the kings of Babylon, Cyrus is made the immediate successor of Belshazzar; and this is the point where the silver joins the gold. Alexander the Great is made the successor of Darius, the last king of Persia; and this is where the brass joins the silver. While Augustus, who conquered the last remains of the kingdom of Greece in the person of

Cleopatra, is made her successor; and this is where the iron joins the brass. Now this regular series was continued unbroken, through the successive Roman emperors, the various epochs of whose history were formed by Constantine, Theodosius, Justinian, Charlemagne, and Charles the Fifth, till it ended in the late emperor Francis II., or perhaps more correctly speaking, in the Emperor Napoleon. The formation of the ten kingdoms neither interrupted this line of sovereigns, nor destroyed the identity of the Roman empire, which was all along the kingdom symbolized by the iron part of the image, under a real though but nominal head. As long as it continued entire, it was still the great tree of Nebuchadnezzar's second dream previous to its being hewn down; after its fall it was in the state described, as being bound together by a band of iron and brass—that is, by the Eastern and Western, or the Latin and Greek empires; and in this state it has continued ever since.

Having thus briefly gone through the fulfilled part of this interesting prophecy, we now come to that portion of it which the silent course of time, in its never ceasing round, has not yet brought to fulfilment, but which is now likewise rapidly hastening thereto; for the interpretation which Daniel gave of it to the king is *sure* (ver. 45.) However new, strange, or contrary to our pre-conceived ideas, calculations, or expectations it may be, still it is *SURE*. Thus much we may with the highest confidence assert; and as we form a part of the empire of which it speaks, the proper understanding of it most deeply concerns us, and calls for our fixed and solemn attention.

Nebuchadnezzar, it is said, "saw till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." (ver. 34, 35.)

Here we have information with regard to the future, which none but the Holy Ghost could have given to us. Not all the depth of human intellect, not the most acute penetration of the politician, not the utmost stretch of human curiosity, unaided by Divine revelation, can lead us one step beyond the present hour. Without such aid as this, we do not, we cannot, know what a day may bring forth, what is in the secret counsel of Providence, nor what possibly will be the issue of passing events,—a thing which is indeed generally very opposite to the most profound calculations of the mere mind of man. It behoves us, therefore, to make use of God's revealed light as far as it hath been previously imparted; and to pray for the increasing influences of the Holy Ghost, that in this light we may see light.

What is it, then, which we learn, from the above cited portion of Holy Writ, that God had decreed? It is this—that the ten kingdoms of the Roman Empire, signified by the ten toes

of the great image, SHALL BE SMITTEN AND BROKEN TO PIECES! Strange, that such an announcement as this should be so little regarded! Strange, that in all those speculations upon the future, which are daily vended in our public journals, we read not a word about such a tremendous catastrophe, as in the plain meaning of this sacred prophecy is so clearly predicted! It is true no date is here assigned as to when it shall happen; and had it pleased God entirely to withhold the information even in other prophecies, which he has not done, still, when we consider that the Roman empire has already continued five or six times the duration of any of the three former ones which constitute this great symbolical image, we have no right to presume upon another year of worldly tranquility. The wonder in this case might only be that the crisis spoken of has not taken place long ago.

The expressions *smitten and broken to pieces*, imply sudden and overwhelming violence! a violence which shall not only involve in one tremendous ruin the ten kingdoms on which the blow falls, but the whole territorial limits of the other empires which the image represents. The language is so express on this subject, that it cannot be mistaken. The interpretation of the 34th and 35th verses appears clearly to be this, that the sovereignties which at the present hour are represented by the ten toes of the great image,—and which ten toes signify the ten kingdoms into which the Roman empire was divided—shall fall under some fatal blow that will be levelled at their very existence; and that in this ruin not only themselves—that is, the larger and smaller kingdoms, *the iron and the clay*; but also *the brass*, the countries that once belonged to the empire of Greece; *the silver*, those of Persia; and *the gold*, those of Babylon—shall alike be involved. It is further added, that that destruction shall be so overwhelming, so complete, so irremediable, as to be compared to the chaff of the summer threshing-floors; and thus, it is said, *the wind carried away, that no place was found for them!*

Before passing on, I would just ask the question, Does England, with her arts, her commerce, her perfection of beauty; does France, does Austria, do the other papal kingdoms and states, anticipate, or in the most distant prospect at all look forward to, such a crisis as this? Oh no! And yet if words have a meaning, such a dreadful and annihilating crisis is here sounded from the throne of the Eternal in their ears! O that they had indeed ears, that they would hear! For this is what the great God hath made known and shall surely come to pass.

In the 34th of Isaiah, after a vivid description of the fall of nations, it is said, "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood. . . and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance." And even still more directly to the purpose is the sixty-third chapter of the same book, beginning thus, "Who is he that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart!"

When we read of such vengeance as this,

inflicted by the immediate hand of that compassionate Savior himself, who when on earth went about doing good, and at last gave his life for the ransom of sinners, we see in the liveliest colors what a dreadful thing sin must be. And yet, in the face of such an immediate prospect of the day of vengeance, will men go on insulting the Majesty of heaven by a life of ungodliness, as if they could do it with impunity, "saying, I shall have peace, though I walk in the imagination of mine heart," and forgetting that when they shall thus say, "Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." We do not, in reading such things as these—namely, that the kingdoms we inhabit, and which surround us, shall become as chaff, and be carried away as by the wind,—we do not consider the force and power of Jehovah's prophetic words. We are too apt to read and admire them as beautiful figures of speech; but we heed them no more, for any practical purposes, than we do the words of Shakspeare, when, upon the same subject, he says:

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits shall dissolve,
And like the baseless fabric of a vision,
Leave not a wreck behind."

They fall on our ears, as upon *the dull cold ear of death*; as *idle tales*; as the warnings of Lot to the inhabitants of Sodom, when it is said, *he seemed as one that mocked unto them.*

Pilate & Herod made Friends. Part 2.

By Miss E. C. CLEMENS.

Dr. Proudfit—(alone in his parlor reading Prof. Bush's letter to Mr. Miller.)—Here is an array of arguments truly formidable to the believers in the Advent. Seven, the complete number. Seven reasons for rejecting the doctrine of the speedy coming of the Savior. Ycs, this must use them up decidedly. Here we have "the grounds on which the Advent question encounters the rejection and opposition of so large a portion of intelligent Christians."

[Enter Dr. Green and Elder White.]

How are you, gentlemen, how are you? Here is Prof. Bush's letter, in which I doubt not all denominations of Christians will find their opinions shadowed forth, or as the Prof. has it, "I think it not unlikely indeed, that a considerable portion of them may find their own sentiments accurately represented in mine."

Dr. Green. Yes, indeed, and I am happy to hear it.

Elder White. On this great agitating question, union in the ranks of opposers is very desirable.

[Enter Father O'Connor, and Rt. Rev. Bishop Black.]

Dr. Proudfit. Gentlemen, we were just examining Prof. Bush's letter, and should be happy to have your opinion of it.

F. O'Connor. If he were in the church, we should not think him quite sound enough on some points. However, he doubtless finds it necessary to take the ground he does, to prevent worse error from creeping in. His expediency is doubtless very conservative in its tendency.

Rt. Rev. Bishop Black. His sentiments find an echo in the great mass of Christendom.

[Enter Rev. Mr. Evans and Prof. Brown.]

Prof. Brown. I am happy to express my fullest approbation of the article.

Rev. Mr. Evans. I consider it highly scriptural, and unimpeachably sound in the most superlative sense of those terms.

Dr. Proudfit. The first reason why so large a portion of intelligent christians reject and oppose the scheme of the Adventists is, their views "strike them as intrinsically irrational and incredible."

All. Exactly! exactly!

Dr. Proudfit. Mark you, my brethren, what an overwhelming argument the Prof. begins with.—The theory is to be rejected by all sane and judicious people, because it "strikes them as intrinsically irrational and incredible!"

Rev. Mr. Evans. Yet the Adventists would not see the force of it—they maintain that it is not

enough to insure its rejection because it is irrational and incredible.

Dr. Proudfit. Well, well; we will see what the Prof. says further. "I am well aware that I am not planting myself upon ground that will bear the whole weight of my argument. It is not scriptural ground; and I am willing that you should give it no more weight than you probably will. I am far from holding that that which is merely rational is to be regarded as a test of that which is scriptural, but, contending as I do, that the speedy destruction of the world is unscriptural, I am at liberty to plead also that a prior objection weighs against it by reason of its being *unreasonable!*"

The Prof. goes on to say that science disproves the theory that the earth is soon to be destroyed—for science teaches us that it has existed for a long period, and passed through many changes of a *formation* character, that it might be fitted up as a residence for man. Now is it rational or credible that when it is so nicely fitted up God will turn the inhabitants out of it and burn it? Of course not.

Rev. Mr. Evans. But the inexorable, perseveringly stupid Adventists meet this by saying that it is just as likely that God will destroy the earth now, that is, renovate it by fire, as that he would let the natural consequence of sin affect its Eden state, or that he destroyed it by a deluge.

They say too, that as its destiny is to be the future abode of the righteous, that the great preparations which have been made in its formation character and structure, will not be lost. It was once in a perfect state, and they say there is a promise of the restoration of all things.

Dr. Proudfit. But the Prof. says, that in the belief of the mass of professing Christians, no such promise exists. There is to be no New Heavens and New Earth, for which Peter was so foolish to look, and say with the poor despised Millerites, it was according to his promise. Consequently, they do not believe in the theory. Besides, says our author, "the earth is not half peopled at the present moment."

Rev. Mr. Evans. The Advent people say, why did not Noah urge this, as a reason why the flood could not come at the time appointed. But I have been reading a new work of an Unitarian author of great celebrity, who advances some very valuable thoughts on this subject. Very justly ridiculing the idea that the earth has waxed old as a garment, and that as a vesture it is speedily to be folded up and changed; he says, "Notwithstanding all these predictions, the world still rolls on, exhibiting no signs of decay, nature is still unwrinkled by years, and flourishes in perpetual youth." And he has sentiments in perfect harmony with Prof. Bush, for he says, "Is it at all probable, that the progress of the human race is to be broken off thus abruptly by the destruction of our planet, at the very moment, when, by the revolution of centuries, it has accumulated the means of accelerated progress; when it is now advancing more in one century than it ever has before in five," shall the world thus expire in the ashes of a general conflagration? Incredible! absurd! This appealing to common sense sets the matter at rest. We are not superstitious enough to believe the earth is near her end—we leave that faith for the deluded.

Dr. Green. Very powerful reasoning certainly. Well, Dr., what have we next.

Dr. Proudfit. "The Advent views strike at the root of all missionary efforts, for the conversion of the world."

All. Exactly! exactly!

Bishop Black. Our missions are doing wonders. What if we should give them up, to watch for the Lord's coming; (*aside*—at the present rate, the world will soon all be Episcopalians.)

Father O'Connor. Our missions, too, are going on from conquering to conquer. In China how glorious our cause succeeds. It carries all before it.—The most conspicuous buildings in Hong-Kong are a Roman Catholic Church and Monastery! (*aside*—and more money has been expended on them, than on all the buildings of all the Protestant missions in China. We have ten missionaries in China to one of the Protestants, and ours are increasing with glorious rapidity. All hail for the Church! One vessel carried fifty-two Catholic priests to Manila last September, and there are at this moment, thousands of priests in the Philippine Islands, who could be transferred to China, almost at a moment's notice. This is the state of things, our enemies themselves being judges. The Boston Recorder mentions it as an alarming truth, and the Church has great reason to chuckle to be sure.)

Prof. Brown. The American Board of Com. for Foreign Missions, what a glorious conquest has been theirs; 30,000 converted in 40 years labor!! 400 missionaries sent out in the time: (*aside*—such great success indicates that the world will speedily be Congregationalists.)

Dr. Green. Ay, the American Board; I can join with you there, as I have for a number of years been an honorary member of that institution.

Elder White. The Baptist Board too, look at its doings. I have no statistics by me, but it is a well known fact that we are rapidly converting the world to our faith.

Father O'Connor. Gentlemen, permit me to call your attention to the Propaganda—the college located at Rome. There it is that an education can be had. The course of study is ten years. Nearly all the languages in the known world are there taught. When the English opened China for our Missionary operations, forty Jesuits, newly graduated, with all the honors of the Institution, went into that field of labor, well versed in the Chinese.

There we educate missionaries, and it is to be the great instrument of converting the world. The plan is briefly this:—natives from all quarters of the globe are brought there, and thoroughly indoctrinated in all the principles of the Church, and are thence sent back into their several countries, by which system, the whole body are bound together by "the strongest ties."

Dr. Proudfit. See the account of English Methodist Missionary Societies. In the West Indian Islands alone, 80,000 have been converted by their efforts; (*aside*—and it is unquestionably true that the world will be Methodists in the Millennium.)

Rev. Mr. Evans. (*Aside*.) Father O'Connor bears the palm, as the Advent brethren say: they say that true Papacy is the little horn, and will make war, and prevail with the saints until the ancient of days shall come.

Dr. Proudfit. To the next point, gentlemen. "The evidence of the Advent has failed to satisfy the public mind." The Prof. says—

Prof. Brown. Those who are looking for the Lord say that it would not be as in the days of Noah, if the public mind was satisfied; they say that at the time of the end the wicked shall do wickedly, and none of the wicked shall understand.

Dr. Green. Oh nonsense! do not repeat such absurdities. What have we next?

Dr. Proudfit. The Rev. Prof. says, "It cannot be expected that intelligent men will receive any interpretation which is not sustained by the original. The exposition of Mr. Miller rests mainly upon the reading of the English text of the Scriptures."

Rt. Rev. Bishop Black. A very sensible and judicious remark. What authority, I ask, have these upstarts to teach! Who laid hands on them. Not one of them Episcopally ordained! and yet they attempt to teach. What unheard of presumption!—People who have been educated at all, have views in unison with the church!

Father O'Connor. We maintain that there would have been much less error, had the Bible been guarded from the common vulgar eye, by the languages; translating it, has been a great aid to error.

Rt. Rev. Bishop Black. I am, at times, almost ready to concur with you: still if the common people could be kept in accordance with the views of the church, no evil would accrue from the reading of the Scriptures.

Father O'Connor. True, true. But all observation and experience prove the contrary, and therefore we decide to keep the Bible guarded, as formerly, from the common eye.

Dr. Green. Preserving the Word of God guarded in the languages, is what the Millerites call the "sackcloth state." They say the two witnesses, the Old and New Testaments, prophesied clothed in sackcloth. This is a specimen of their shocking perversion of the truth!

Dr. Proudfit. But we were speaking of missionary labor. The Adventists certainly do not perform any of that; they forsake our ranks, and leave us to bear the heat and burden of the day, alone.—They go out and preach the Kingdom of Heaven is at hand; get up excitements, and frighten people into religion, it is true; but they are not missionaries, for they are not recognized as such by *Our Board*. They have no authority, and are not sent in the same way as were those whom the Lord chose, and sent forth by two and two; consequently, while there are thousands of this class, engaged in the enterprise of "turning the world upside down," they have not one missionary among

them. Hence, their views "strike at the root of all missionary efforts, for the conversion of the world," and are to be opposed by all orthodox christians. The next objection, we in part considered last evening. The Prof. says, that Mr. Miller's calculation of times, all well informed students of prophecy will admit, are correct, but will still maintain that he has entirely mistaken the nature of the event. This is the head and front of his expository offending.

Rt. Rev. Bishop Black. Dr. Jarvis, who has looked into these matters not a little, and is as learned as most expositors, says, that Mr. Miller is correct about the event, but nothing can be known definitely concerning the time! Now, who shall decide when doctors disagree? ha! ha! (*aside*—of course, he that is Episcopally ordained, alone, is entitled to the truth.)

Dr. Proudfit. Nevertheless, Isaac Taylor Hinton, and a host of others, entirely deny the event. They say it is to be spiritually understood.

Rev. Mr. Evans. Yes, and I am most happy to say that nearly all christendom join in this belief. My valuable friend, George W. Burnap, in his "End of the World," a discourse fresh from the press, and suggested by the "Miller Doctrine," has the same correct and scriptural sentiment. He thinks it very ridiculous that the peace of the church should be disturbed by the thought of the coming of Christ, although he remarks, "the poet Milton, at one period of his life, had his great mind infected with this idea;" yet it is to be avoided as fanatical. He has a very ingenious and perfectly conclusive way of disposing of the judgment, which I would recommend to all who are troubled with superstitious fears and delusive fancies. He knows, as well as Prof. Bush, and all christendom, that the Adventists are mistaken in the event, and that mistake is enough to clothe them with infamy forever. He knows they are wrong; they say that "God hath appointed a day in which he will judge the world." It is appointed unto all men once to die, and after death, the judgment: and the Bible many times speaks of God as coming to judgment. Jesus says, "Behold I come quickly, and my reward is with me." Now, Mr. Burnap says, "when God, even in the ordinary way of his Providence, is represented as punishing the guilty, he is said to come to judgment."

Dr. Green. Not quite so fast, my good friend.—What does he do with such passages as these, found in the fiftieth Psalm. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the Heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is Judge Himself." Is not the literal judgment here presented?

Rev. Mr. Evans. Not at all, my dear sir. Our system completely disposes of that difficulty. Mr. Burnap says that this is a scenic representation of the Deity as Judge. He is represented as holding a court, to try and judge his (ancient covenant) people, Israel. The circumstances are given with great scenic effect. God is represented as coming to judgment with great pomp and magnificence, with thunder and lightning, and tempest. He calls Heaven and earth to be spectators to the august proceeding. He promises blessings to the righteous, and threatens the wicked after various charges. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. "Here it is evident to the intelligent student, on close inspection, that God has only benevolently dramatized the promises and threatenings of the law," for the amusement and instruction of his creatures!! and nothing more is meant by it, "than the ordinary providence of God, rewarding the good, and punishing the wicked. And yet, this is the prototype of all the description of the Day of Judgment in the Bible." Hence we see Mr. Miller is perfectly at fault respecting the event.

Prof. Brown. I am not prepared to say that you are perfectly right. Yet the Bible is to be very spiritually and figuratively understood.

Rev. Mr. Evans. The Bible is shorn of its difficulties, if these principles are admitted, viz:—"That prophetic language is in the highest degree figurative, and the Day of Judgment, Day of the Lord, are to be interpreted with great latitude of signifi-

cation: ("Ye shall not surely die,"—*serpent*.) The day of the Lord is a day of calamity, or a season of suffering, the day of judgment is the time, when the consequences of our actions overtake us; the end of the world is after the end of the existing state of things, and a New Heaven and a New Earth, is a better moral condition of the race. As Prof. Bush says, "Christ is to come spiritually, in the power of his Gospel." These are the most approved Universalist sentiments extant, and I am most happy that nearly all of the Orthodox fully receive them, and reap great consolation therefrom. It is only in principles of interpretation allied to these, that it can be proved that the Adventists are wrong in the event for which they are looking.

Dr. Proudfit. Very true. It is by spiritualizing, that we arrive at our truly gratifying conclusions.

Bishop Black. Oh no! you must not do away with the judgment; that is an article of our creed. It is much safer to prove the Adventists have erred in the time than in the event, since they must be refuted some way.

Dr. Proudfit. Prof. Bush says, he does not enter into the detailed exhibition of the proofs of this position, viz, that the event is wrong, because nothing, in the nature of the case, can prove it to the mind of a literalist, since it is the common and prevailing belief of Christendom, that the end is far distant, it is not necessary that the proof should be formally stated.

Rev. Mr. Evans. My friend, Mr Burnap, a devoted Unitarian, says, the reason why this fanaticism has taken such hold of the common herd is "profound ignorance of the language of prophecy."—Many deluded persons, proceed on the unwarrantable assumption that "we have a sure word of prophecy, to which we do well to take heed," being hopelessly blind to the fact, that when the apostle made that assertion, he meant the prophecy of the destruction of Jerusalem, and was speaking only to the people of his time. All prophecy that concerns us is highly poetical, and in order not to have our imaginations excited; we thus make slight reasons, strong and impregnable proofs, the ground of expectation and cause of fanatic agitation; and we must avoid entirely literal interpretation (save when it suits our purpose) especially in bold oriental figures, of which the Bible is mostly made up.

F. O'C. Undoubtedly; the church has decided to that effect.

Dr. Green. I fully agree with Prof. Bush, whose opinion is nearly allied to that which the brother has advanced.

Prof. Brown. Prof. Stuart, of our denomination, holds views which rapidly tend to the same result.

Dr. Proudfit. Dr. Adam Clarke sanctioned the same reasoning.

Elder White. Culver, and Chase, and Dowling, make admissions to the same effect.

Bishop Black. The views of the church are uniform; yet to combat the new form of error the great champions of our cause, Jarvis and others, have found it necessary to take like ground; and spiritualize for the sake of accommodation.

Rev. Mr. Evans. The instances in Scriptures where the Deity is described under human similitudes, and his various operations under human analogies are innumerable. A beautiful and striking instance of the skill of the Lord, in *dramatizing for the benefit of man*, is found in this passage in Joel:—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. A day of darkness and gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains, a great people and a strong, there hath not been ever the like, neither shall there be any more after it, even unto the years of many generations. A fire devoureth before them, and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness—yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots, on the tops of the mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.—Before their face, the people shall be much pained; all faces shall gather blackness. They shall run, like mighty men, they shall climb the wall like men of war; they shall march every one on his ways, and they shall not break their ranks, and when they fall upon the sword they shall not be wounded. The earth shall quake before them: the heavens shall tremble, the sun and moon shall be dark, and the stars shall with-

draw their shining; And the Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word; for the day of the Lord is great and very terrible, and who can abide it?" Now, on the first reading of this passage, it would seem to describe, either the end of the world, or some great convulsion of nature. But on examining it minutely, we shall find that scarcely nothing at all is really meant. It is a poetical license taken by the Lord, to excite the imagination of some men to expect some great and terrible event, and then, by a sudden gradation, bring the mind down to the realities of life, and teach it a lesson about being superstitious in building "airy castles" of terror and destruction! This highly poetical and figurative description is no more nor less than an account, in the bold oriental imagery of "the devastations of an army of locusts or grasshoppers, which swept over Judea, and devoured the earth entirely bare, so as to produce a famine where they had been!"

Dr. Proudfit. Delightful! so like some of Dr. Clarke's expositions!

Dr. Green. Then blow the trumpet in Zion—sound an alarm in the holy mountain—let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand, "for the locusts and grasshoppers are coming!"

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders. Let the priests, the ministers of the Lord, weep between the porch and the altar, for the Lord is spiritually uttering his voice, before his army of locusts and grasshoppers!! Mark ye, my brethren, the beautiful descent from the lofty to the lowly—it is inimitably poetical and figurative in the extreme!

F. O. C. (Aside—a very swift transition from the sublime to the ridiculous, according to the dictates of my common sense.)

Bishop Black. Poetic descriptions in prophecy, are to be interpreted with great latitude of signification. This is in accordance with the views of the church.

Dr. Green. The Adventists would say, that Bro. Evans erred, in giving very limited latitude of signification—make the words of the Lord of none effect.

Prof. Brown. Of course, of course; they are simple enough to take the Bible just as it reads, and forget that it is only "intelligible to the intelligent."

Rev. Mr. Evans. By considering the highly figurative language of prophecy, a device of the Almighty dramatizing for effect, we prove conclusively that the event, which those looking for the Lord expect, will not come. A very striking scenic description is brought to view in the twenty-fourth of Matthew. At first view, one would suppose, from the startling imagery employed, that the end of the world was described, and the personal coming of the Son of man; but here is another instance of poetical license, where the Lord is lofty in predicting, but lowly in executing. The prophecy is much more striking than the event, which is the fulfillment of that prophecy, and this, we may remark, is the case with all prophecy, so that the benevolence of God is the more striking.

Dr. Proudfit. You consider, I doubt not, that the second coming of the Son of man was at the destruction of Jerusalem?

Rev. Mr. Evans. Assuredly. These passages "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken—and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. 'Peace and safety.'" All the Lord meant by this hyperbolic burst of poetry, was the destruction of the Jewish state and hierarchy, and the establishment of his own religion; yet, many things (to one not skilled in this Neological scheme of interpretation) in the connection, would certainly lead to the inference that the end was described, and a personal coming, than which nothing can be wider from the truth. In the connection, it is said, that, "As the days of Noah were, so shall the coming of the Son of man be," and Luke says, "For as a snare shall it (that day) come on all them that dwell on the face of the whole earth." Now the comparatively illiterate, who jump to conclusions without a regular train of (accommodation) reasoning, would per-

vert the truth after this way; "As it was in the days of Noah—the whole world was meant then—the destruction was universal, not confined to the Jewish state—the time was revealed—world warned effectually;—yet they knew not, until the day that Noah entered into the ark, of the ruin that overwhelmed them. Poor souls! they (the Adventists) have not the advantage of the intelligent views of the great religious lights of the east—the learned system of exegesis, of the German students of prophecy.

To be continued.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, APRIL 24, 1844.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfillment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levii. 26th. was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2000 days, of Dan. 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Dan. 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever; that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3.—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Our Position

In the passing by of the Jewish year, our friends and the public will, and have a right to expect from us some exposition of the position we occupy. And this we are as ever free to give. It has never been any part of our purpose to withhold from the public any of our views respecting the future, or the difficulties which may be before us. And we therefore fully and frankly admit that all our expected and published time, has passed: the Jewish

year, civil and ecclesiastical, in the which we expected the Lord, has expired, and the Savior has not been revealed; and we would not disguise the fact at all, that we were mistaken in the precise time of the termination of the prophetic periods.

In view of the present time, it has been repeatedly predicted, that we should either extend the time to some new period, or throw away our Bibles and turn Infidels: but in this, those who have thus prophesied, have prophesied falsely—false prophets have arisen in these last days.

We have never been able to find any other time for the termination of the prophetic periods than the Jewish year now past: nor do we now find any other. The only event we can find, from which to reckon the seven times, or 2520 years that the Gentiles were to reign over God's people, is the captivity of Manasseh, which the best chronologers place B. C. 677, and since which the Jews have never been an independant nation. The only event we can find from which to date the great Jubilee, or 2450 years that the land was to keep its Sabbaths, is at the commencement of the 70 years captivity in Babylon, when Jehoiakim was carried captive, and which the best chronologers place B. C. 607. The only event we can find, from which to reckon the 2300 days, is the going forth of the decree to restore Jerusalem, from which the 70 weeks are dated, given by Artaxerxes Longimanus in the 7th year of his reign; and which the best chronologers pin down to B. C. 457. And the only event we can find from which to date the 1335 days is the succession of the supremacy of papacy, to that of paganism in the Roman empire, which the best chronologists place about A. D. 508. Reckoning the several periods from those respective dates, they can extend only to about A. D. 1843; and as we can find no new dates for the various events from which the respective periods are reckoned, we can find no new point for their termination; and therefore we can extend the time to no new period, unless some error can be shown in our standard chronologers.

In the second place, we shall not throw away our Bibles or turn Infidels. We have not followed "cunningly devised fables" respecting "the power and coming of our Lord Jesus Christ;" but have the testimony of those who were "eye witnesses of his Majesty;" and in addition to that, "a more sure word of prophecy, whereunto ye do well if ye take heed" until the Lord shall come. Although our reckoning is out, yet as our chart has brought us so near the heavenly country that we are within soundings, we shall continue on, looking for the Lord such little while as human computation of time may have varied from an exact chronology—the same as any able seaman, when his reckoning is up, would continue on his course, till the blue hills of the expected country should break upon his view.

We believe, as ever, that the visions of Daniel and John, as interpreted by all the standard Protestant commentators, reveal to us the most prominent events in this world's history to the consummation of all things, and that history shows a literal fulfillment of all that has been predicted to precede the Advent, so that it is to be the next event, and speedily to be ushered in. We also believe that it is proved by the Signs of the times, predicted in the Scriptures as precursors of that event. We also believe that the several prophetic periods, which we have supposed would terminate about A. D. 1843, respectively commence at the several events from which we have reckoned them, and all terminate in the fulness of times, at the setting up of God's everlasting kingdom; and admit that we have been as much mistaken in the date of those

several events, or in the computation of time since their occurrence, as the vision may be delayed beyond the year of their apparent termination: in this mistake, however, we have erred with the standard chronologers and historians of modern times, who have been our authority on chronological points.

Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (ii. 1-3,) when he says, "I will stand upon my watch, and sit upon my tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved," or as it reads in the margin "argued with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the 7 times] "but at the end [of the prophetic periods] it shall speak and not lie: though it tarry," [beyond their apparent termination] "wait for it; because it will surely come," [in the fulness of the prophetic times, beyond which,] "it will not tarry."

That this admonition has reference to the present time is evident from Paul's quotation of it in Heb. x. 36-39. "For we have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We believe that we are occupying that period spoken of by our Savior, when the Bridegroom tarries—Matt. xxv. 5, to which the kingdom of heaven should be likened when "that evil servant [there having been an apparent failure in the time] shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken," and the Lord should come in a day they look not for him.

We believe that we are now occupying that period of time spoken of by Peter, 2 Epistle ii. 3, who when their "judgment now of a long time lingereth not, and their damnation slumbereth not," were to "privily bring in damnable heresies." These Peter says were to be, even as there were false prophets when the Scriptures were indited. As therefore, they of the house of Israel, said, "the days were prolonged and every vision faileth," (Ezek. xii. 23) so must there have been a time, when there would be an apparent passing by of the time that the scoffers of 2 Pet. iii. 4, might enquire, "Where is the promise of his coming," and flatter themselves that "all things continue as they were from the creation."

We believe it was in view of such an apparent tarrying of the vision that the apostle James said, "Be patient therefore brethren unto the coming of the Lord, Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh," and "Behold the Judge standeth at the door."

And we believe it was in anticipation of the passing by of the expected time that our Savior admonished us, in the 12th of Luke, to "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately." To wait implies a passing by of the time; for till that we do not wait. Therefore our Lord adds:—"Blessed are those servants, whom the Lord when he cometh shall find watching."

As our time has thus passed by—the civil year

having terminated last October, and the ecclesiastical, with the new moon in April, we are now prepared to tell the world what we shall do—a question which has often been asked. We intend to hold fast the integrity of our faith without wavering; and not cast away our confidence which hath great recompense of reward. We intend to continue to comfort one another with the words of the coming of Christ, who will come and will not tarry. We shall continue to believe God's word, in its literal acceptation: for not one jot or tittle of all that is written therein will fail.

We shall continue, God willing, to proclaim, Behold the Bridegroom cometh! go ye out to meet him; and the hour of his judgment is come! and we trust we shall not fail to continue to cry aloud to the world and church to arouse themselves from their songs of "peace," and to listen to God's overtures of mercy. We intend to continue waiting and watching for the coming of the Lord, believing that it is just upon us; and we hope to continue faithful to the cause of truth, ever ready to confess or forsake any errors, when pointed out, or to receive any truth in accordance with the word of God. By so doing we believe we shall soon unite when the Lord shall come, in that response when "it shall be said in that day, Lo this is our God; we have waited for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation," those being blessed who wait and come to the end of the days.

As our time has elapsed, and we have no other specified time in the future, but wishing to live and induce others to live in continual readiness and constant expectation of the Lord's coming, we shall know that all who oppose us for so doing, have no sympathy for the Lord's coming. With those who are looking for the Lord, or loving his appearing, we have no controversy. But with those who put far off the day of the Lord, say in their hearts my Lord delayeth his coming, claim that the vision has failed, or deny the promise of his coming, we can hold no Christian fellowship: for those who assume such positions, show that they have no love for Christ's appearing; and teach men contrary to the admonitions of Christ and his apostles, that we should take heed to ourselves lest at any time our hearts be overcharged with surfeiting and drunkenness, and that day come upon us unawares.

A specimen of Elder Shaw's Neology.

DANIEL'S NUMBERS IN THE TWELFTH CHAPTER.

"Time, times, and a half." Dan. xii. 7. This is a period of about three and a half years. From the time that Antiochus sent Apollonius, who took away the daily sacrifice, in June 168 B. C. to the time that Judas Maccabeus cleansed the temple in December 165 B. C. is this period to be reckoned. It is not three and a half years to a day, and the language is not designed to convey a definite period, but something near it.

"From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Dan. xii. 11.

Here we have the same period that is mentioned in verse 7, only this gives the definite number of days, while that is indefinite; from the time Apollonius took away the daily sacrifice in June 168 B. C. to the cleansing of the sanctuary by Judas Maccabeus in December 165. The abomination that maketh desolate was not set up till after the daily sacrifice had been taken away some months.

"Blessed is he that waiteth, and cometh to the 1335 days." Dan. xii. 12.

This period also commences with the "time, times and a half," and with the 1290 days. But what took place at the period when the 1335 days would end? It is clear from history that Antiochus died about this time. He went to the east, was there defeated, set out to return and make Jerusa-

lem the burying place of all the Jews; but died on his way. Was not the death of so great a persecutor, who threatened their entire ruin, a cause of blessedness and joy? Surely it was.

Let us recapitulate. The "2300 days" cover the whole time of the oppression and persecution the Jews endured from Antiochus; commencing with the war and sacrilege of Menelaus, in 171 B. C. and ending when Judas Maccabeus cleansed the sanctuary at the end of 165 B. C.

The "time, times, and a half," is an indefinite period, amounting to about three years and a half: from the time Apollonius took away the daily sacrifice early in June 168, to the time that Judas Maccabeus cleansed the sanctuary, the last of 165 B. C.

The "1290 days" express the same thing as the "time, times, and half a time," and is definite, giving the exact number of days beginning at the taking away of the daily sacrifice, and ending when Judas cleansed the sanctuary.

The "1335 days" also began at the same time of the two last named numbers, and extended to the time of the death of Antiochus, the terrible persecutor.

The Elder, in the last Herald, affects to deny that he is tinctured with Neology, or the "new doctrine." The above extract from his book will show that my charge was true. He takes the lowest Neological ground. The resurrection in Dan. xii. 2, took place in the time of Antiochus. The end of the days when Daniel shall stand in his lot, verse 13, was when Antiochus died!!!

This exposition can be found in "Stuart's Hints," in a more perfect form. And other portions of the pamphlet relating to the Millennium, which he says is past, can be found in Prof. Bush's work on the Millennium.

In the Herald of the 18th inst., the author gives the following very modest (!) notice of his work.

THAT PAMPHLET. "I have often been comforted while hearing of the conviction produced by reading my pamphlet, entitled 'CHRIST'S SECOND COMING.' That little book has satisfied many wavering minds that Millerism was not true; and it has opened the eyes of many others who were firm believers that Mr. M. was right, and has shown them their error, and caused them to give it up. Some have told me that since they read Miller's lectures they had never read any thing that weighed the weight of a feather against it till they read THAT PAMPHLET."

"It should be extensively circulated just at this time. Let the wavering get it and read. And those who feel interested had better enclose a DOLLAR, either to B. F. Carter, Exeter, or to the author at Franklin, and thus procure a dozen of them to sell or give away. It is a periodical, and can be sent by mail anywhere for periodical postage."

N. B. We have procured a quantity of "that pamphlet," for gratuitous circulation. Any person wishing to read it, can have it without money, and without price, at this office.

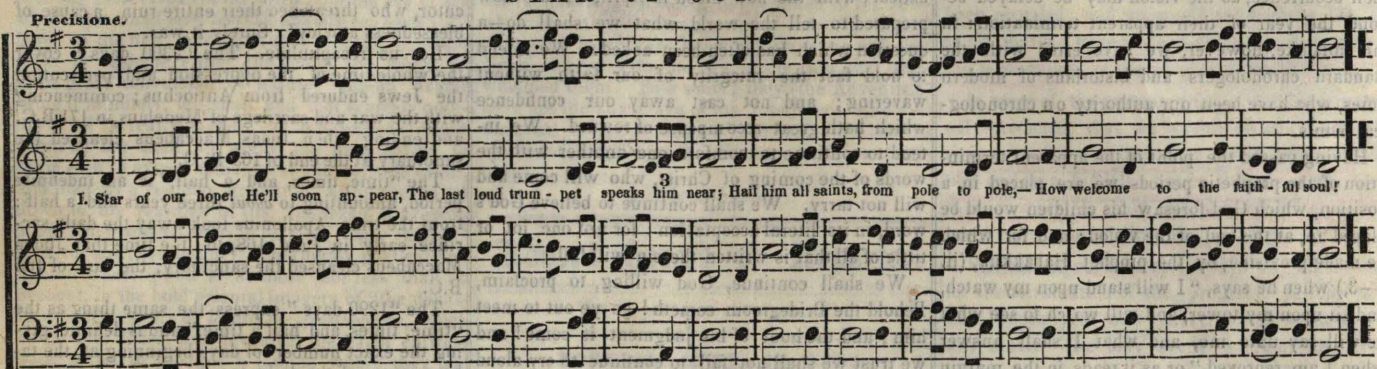
INFIDELITY. A man is more or less an Infidel, as he rejects more or less of the written word of God. Consequently we regard all who reject the doctrine of the reign of Christ on earth, and his personal appearing, as so far infidels. Regarding as we do that these questions, sustained as they are by the literal reading of the Scriptures, cannot be despised by one who is a Christian, we cannot consistently fellowship those who deny these doctrines: for "what part hath he that believeth with an Infidel?"

THE DIFFERENCE. Preach every thing connected with our views of the Advent, and leave out the immediate appearing of Christ, and all our opponents are as calm as a summer's morning; but preach the immediate appearing of Christ, and leave out every thing else connected with our views, and they are all ready to exclaim against this "Millerism."

"STAR OF OUR HOPE."

BY N. BILLINGS.

Precisely.



From heaven angelic voices sound,
Behold the Lord of glory crowned,
Arrayed in majesty divine,
And in his highest glories shine.

The grave yields up its precious trust,
Which long has slumber'd in the dust;
Resplendent forms ascending fair,
To meet the Saviour in the air.

Descending with his azure throne,
He claims the Kingdom for his own;
The saints rejoice, they shout, they sing,
And hail him their triumphant King.

O joyful day, when he appears
With all his saints, to end their fears;
Our Lord will then his right obtain,
And in his kingdom ever reign.

Letter from brother S. Chapman.

DEAR BROTHER BLISS:—Permit me in a brief manner to describe the way in which the Lord hath led me since the date of my last (Feb. 3.) Agreeable to appointment, I visited the people in the north part of Richmond, (Reynolds factory,) and also in Exeter, in both which respectful attention was given to the word; backsliders were reclaimed, and many of the saints revived, and brought heartily into the Advent faith. A happy band also was formed in each of those places, and the Midnight Cry, or the Advent Herald procured. While at Exeter, I was informed by brother I. Pierce, that he had obtained liberty for me to give a course of lectures at the native's church in Charleston. I commenced at this meeting house at 11 A. M. Something like fifty persons came in during the day, appearing very suspicious of me and of my doctrine, and remained till late in the P. M. I talked to them in a familiar manner of their Savior, whom they truly loved, quoted his words concerning the flood, the destruction of Sodom, &c., and showed them by such good authority that the destruction of the present world would be equally sudden and unexpected to the wicked, but that the righteous would not be thus "overtaken as a thief." A large number came together in the evening, and listened attentively till 10 o'clock, at this time one of the brethren ventured to pray, after which another brother, full of caution, made a few remarks, and the meeting closed. At 11 the next morning, the house was well filled, and as silent as the house of death. I expounded unto them the xxiv. of Math, and "had a free time," and the good Spirit not only dictated, but accompanied the word to the hearts of all; this was truly a melting season. When I sat down, their deacon and leader rose, bathed in tears, and in a most impressive manner, confessed his faith in the truth of the doctrine, that "Christ the Lord" was "even at the doors," and exhorted his brethren, as they regarded their souls, and the souls of others, to indulge prejudice against it no longer, but to listen for their lives to the word of God; after him others continued to rise one after another in quick succession, all expressing their convictions of the truth of the doctrine, and an ardent desire for a preparation of heart to meet the event; from this time the work went on gloriously. I continued with them about two weeks, laboring day and night. The whole church received the doctrine in the love of it, and became the happiest people I ever saw, and as we might naturally expect, it resulted in the conversion of a multitude of souls, most of whom with the church are "looking up, and lifting up their heads," &c. Praise the Lord O my soul.

From C. I went to Carolina Mills, (Richmond) and spent a week with the advent friends in that place; this indeed is a happy band. From this place I went to Mansford Mills, so called, (same town,) where the people (as a general thing,) neither fear God, nor regard man, commenced on Saturday

evening before a full house, was interrupted several times during my lecture, by scotters, composed of various classes, viz., Universalists, professors of religion, and drunkards. On the Sabbath the rabble stayed away to make preparations for the evening; the house was well filled with attentive hearers. I addressed them for 4 1-2 hours on the return of the Jews, and temporal millennium; a good impression was manifestly made. In the evening the house was filled to overflowing; all the scoffers in the neighborhood turned out, having procured a young minister to be present and oppose the doctrine which I advanced. This personage sat directly before me and made quite a flourish in taking notes, supposing him however to be the Universalist minister. At the close of the lecture, he arose and requested the people to listen to him while he offered a few remarks in opposition to the views of the "gentleman" who had addressed them. Quite a number of the congregation responded aloud, saying, "that is right, we wish to hear you put down this stuff," and he appeared to consider himself honored by such a response. He first declared, my Lord delayeth his coming, (at least) for a thousand years, and then began to smite his fellow servants, particularly Father Miller and myself. Besides many other false accusations and misrepresentations, he unqualifiedly asserted that the Rev. J. Dowling of Providence, had published a work in opposition to "Miller's" views, which was unanswerable; and that no attempt had been made by Mr. M. or of his followers to reply. After the meeting, to my astonishment, they informed me that he was a Baptist minister, by the name of Wakefield, located within three miles of that place, professing to feed the flock of God with the bread of life. The Lord have mercy on the churches, lest being led by the "blind they both fall into the ditch."

From this wicked place I went to South Kingston, and held a series of meetings with the natives, or colored people, at their new meeting house, which was kindly opened for that purpose. The people came together here as in Charleston, for nearly two weeks, during which time the whole church became revived, and many sinners were converted, nearly all of whom, as in C. heartily embraced the advent faith; the good work in this place was not confined to the colored people. A most interesting revival is in progress at Brand's Iron works, (Richmond,) where I commenced my labors in that state, in January last, and met with such opposition from Avery, the minister there. At a meeting of the band on Lord's day before I left the state, it was thought that about seventy persons saw and testified to the goodness of God, most of whom also confessed their faith in the advent near. I left R. I. on Monday the 18th ult., after revisiting nearly all the places where I had labored, and finding the disciples steadfastly minded, have also visited the friends in S. Killinly, Brooklyn, Hampton, and Abington, and find the brethren firm in the faith.

Allow me barely to add, that during the past week I spent most of the time in Hampton, where the sound of the midnight cry had scarcely been heard; the people come together in the P. M. for enquiry and conference, and in the evening for a lecture; the result was good; at least one soul was converted (a very clear case) several individuals, men of intelligence respectability and piety, having until now heard comparatively nothing.

S. CHAPMAN.
Pomfret, April 3d, 1844.

An "Imposing Ceremony."

"As soldiers watch the signal of command,
They learn to bow, to kneel, to sit, to stand;
Happy to fill religion's vacant place
With hollow form, and gesture and grimace."

"Last Sabbath, the consecration of three new Bishops—the Right Rev. Drs. Quarters, Byrne, and McCluskey—took place at St. Patrick's Cathedral, Mott street, with all the imposing splendor of the Roman Catholic Church. The high altar was decorated with artificial flowers, and the tapers were wreathed with spiral bands of white roses and green leaves. Bishop Hughes, assisted by the Bishops of Boston and Philadelphia, performed the "imposing" ceremony; and, in addition to the clergy of the cathedral, many of the parochial priesthood and deacons were present, and took part in the proceedings. The introductory service having been performed, a grand procession was arranged, consisting of Acolytes in their red sutans, with white surplices; deacons bearing golden censers and boxes; the Bishops in purple gowns, having over them lace surplices and yellow silk stoles, embroidered in gold and flowers, and wearing their mitres, enriched with Jewels. The vestments of the priests of the Cathedral were all uniform with the above, and the stoles of the new Bishops were of white silk, lined with crimson, and embroidered in gold. The splendor of the whole was much increased by the magnificent vestments of the other clergy, which were of every shade of color. The procession, Bishops bearing the pix, surrounded by immense wax lights, approaching the high altar, and the priesthood took their stations within the rails amidst the solemn sounds of the anthem. The new Bishops, in rotation, having been anointed with the chrism, and performed homage, were enthroned, and the mitres were placed upon their heads, when they received the homage of the clergy, and the salute of their brother dignitaries.

We notice the above as one of the passing events of the day, which shows that the "mystery of iniquity" is still working. But in all this ceremony, and folly, and nonsense, how little is there of the simplicity and spirit of the gospel of Christ. How miserably deceived are the multitudes who can believe that such an exhibition of mummery is worship acceptable to God. The whole is more consonant

with the worship of a heathen temple than of Christian people; and it is a standing proof of human depravity that in this day of light and liberty, Rome should be able to extend and perpetuate her sway by such heartless forms and childish ceremonies.

It is said that the splendor of this consecration was much increased by the magnificent vestments of the clergy, which were of every shade of color. Scarlet is the favorite color of the Pope and his Cardinals, in which they always appear on court-days and festive occasions. How strikingly the whole scene of ceremonies and gorgeous colors and splendid vestments reminds one of that graphic description which John, in Rev. xvii. 4, gives of the woman who was arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand—full of abominations and filthiness of her fornications.

New York Evangelist.

Letter from England.

Norwich, Feb. 12th, 1844.

DEAR BROTHER HIMES.—I take the present opportunity of sending a few lines to you, as perhaps this may be the last one I shall ever have of communicating my thoughts and feelings to the dear friends of the Second Advent cause in America. My joys have been greatly increased of late, by the acquaintance of several Second Advent lecturers from America, which are now laboring with me in England, some with whom you are acquainted. Brethren Barker, Bouten, Gunner, Dealtry, and others. Br. Gunner and myself are traveling together in Norfolk and Suffolk in the east of England. Br. Barker has spent a week or two with us; he is now on his way towards the south of England. Bro. Dealtry is at Liverpool and publishing a weekly paper, called the *Midnight Cry*. Br. Bouten and Burgess are on a mission at the north of England; they are now in Yorkshire, and send us word they are doing exceedingly well. The Second Advent doctrine is spreading rapidly, and taking deep root in many of the great towns in that part of England. They have many of the chapels thrown open to them. There have been many papers on the Second Advent sent to Yorkshire by Br. Hutchinson, which produced no small degree of anxiety for more light, in the east, where we are traveling. The church is waking up, ministers are coming out and giving the cry; revivals are breaking out most every day, hundreds sometimes profess to get converted in a week, and the devil seems in a terrible rage. It makes me think of the American Camp meetings. The doctrine of the Second Advent seems now to be the grand theme in these parts. The books you have sent us have so fully explained the subject, and so ably refuted all the arguments brought against it, that they have been in almost every society of Christians until they have produced a general excitement wherever they have been. The call for light is universal. We have letters from every quarter, for lecturers and books, and we cannot comply with half the requests. We have given up all hopes of ever seeing any of your lecturers now in this country, but we thank you kindly for the books you have sent us, and I am also thankful to all the friends who have sent me Second Advent papers, at different times. I read them myself and then send them to others; and we are doing all we can to spread the truth and give the *Midnight Cry* in England, and we read what you and the brethren in America are doing, with the rapid progress it is making in many other parts of the world; I feel still encouraged to do all I can to cry aloud and spare not; my heart is warm in this blessed cause; my faith is still strong in the doctrine which I proclaim to others. I do not consider the vision run out until March, 1843, Jewish year; I do not know what reason we have to expect Christ before. When the time is all filled up we may expect him and not till then. I consider that any day

after March 21 we may expect to see the Lord; these are my views, and the views of many of the Second Advent brethren in this country. Many of them think he may probably tarry a few months longer, to bring out the scoffers, and try the faith of men, but we all are agreed to wait for him until he does come, and be found in our work giving the cry, behold he cometh. The vision is for an appointed time, at the end it shall speak and not lie; though it tarry, wait, for it will surely come, it will not tarry, Amos ii. Let us not be weary in well doing, for in due season we shall reap if we faint not.

All who write to me must direct to R. Winter, at Thos. Housetel's, King Street, Norwich, Norfolk.

R. WINTER.

Daniel's Fourth Beast.

Of this, Mr. Habershon says:—

The last of the four beasts has no given name to it; it was a nondescript, as if the animal nomenclature would be searched in vain, because no evil beast could be found adequate to represent the rapacity, tyranny, and other hideous qualities of the fourth empire. It is described as being *dreadful and terrible, and strong exceedingly, having great iron teeth; that it devoured and brake in pieces, and stamped the residue with the feet of it: and that it was diverse from all the beasts that were before it*. How just and correct this description is of the ancient Roman empire, must be at once strikingly evident to every person acquainted with its history. It was essentially different in its arms, its arts, and its government, from all other nations. In its thoroughly incorporating with itself all the countries which it subdued,—in its subjecting them all to its own laws, citizenship, and polity, it may well be said to have *devoured them, trod them down, and broken them into pieces*.

Connected with the growth of this stupendous empire, we do not, as in the three former kingdoms, meet with merely one eminent name as its founder: the very mention of Rome, in the days of its commonwealth, calls to mind the recollection of a host of names associated with all that the world calls illustrious, splendid, and great,—and these, from the time of Romulus to that of Augustus, combined with the victories of seven centuries. An empire thus founded, seemed destined, to all human appearance, to stand forever. It was Satan's proudest work: the whole strength and power which he possessed on earth, was collected and concentrated to bring it to perfection: and as such it was, and continues to be, the object of the world's admiration. Thus was it *dreadful and terrible, and strong exceedingly*,—the mistress of the world, the ruler of nations, with the temple of Janus shut, having no enemy to contend with, proud not only in arms, but in learning and wit, ingenuity and art—and perfect in natural powers and accomplishments. Such was Rome in the reign of her first emperor, proudly called the Augustan age; such was the citadel of strength which Satan possessed, when it pleased God that he who was to destroy the works of this arch-enemy of the human race should be born. Such was the kingdom—the *mountain*, as it is figuratively termed in the former vision—of which the Savior of the world was born a subject; and out of, or from which, he, as a stone, have nothing to do with its honors, its grandeur, or any of its distinctions, was cut, or separated *without hands*!

But the prophet goes on to say, that the monster had TEN HORNS, and that these horns are *ten kings that should arise out of that kingdom*. When the Roman empire had stood for three or four centuries after it had thus attained its height of power and grandeur, having laid its foundations too deep and wide for any other known power of the world to move, its

frontiers were, about the beginning of the fifth century, unexpectedly attacked by numerous tribes of hitherto unknown barbarians from the northern regions; and from that time it began to crumble in pieces. Divine providence, meanwhile, as if to mock and humble the loftiest pretensions of man, and show how very little mere human nature can do to stem corruption, or maintain even an appearance of dignity, permitted many of the emperors of this colossal fabric to degrade their nature even below that of brutes. For if a feeling of respect be cherished in reflecting on the characters of the Brutuses, the Fabiuses, and the Scipios of the Roman republic—men who, by the valor, wisdom, and abilities which God had given them, raised the empire to its pinnacle of greatness; no feeling but that of extreme abhorrence or pity can rationally be cherished, in reflecting on the madness, the brutality, and the baseness of its Neros, Caligulas, and Domitians; nor, it may be added, can humanity itself avoid shuddering at the horrible persecutions that took place under its more refined tyrants, such as Trajan, Marcus Antoninus, and Dioclesian.

After this terrific empire—which, with little essential alteration of character, had been ruled by a long succession of such tyrants—was finally, not indeed destroyed, but turned upside down by the repeated ravages of the Goths, Vandals, Huns, and other savage nations, the Western part of it, or Rome Proper, rose again from the desolations they had made, and now appeared in the divided form we considered in the last chapter; that is, in ten kingdoms. The territorial limits of the original portion of the Roman empire, and known by the name of the Western or Latin empire, were, towards the south, the Mediterranean sea; northward, as far as the Danube and the Rhine, the Western imperial city, was at the very lowest point of description in respect of its dependence on and acknowledgement of the emperor of the East, (for from thence must be dated the permanent fall of the capital,) we find this changed existence, from a whole to a divided empire, to have taken place in the year 484, as will be demonstrated in the next chapter. The ten kingdoms into which it was then separated, were as follows: 1. Ravenna; 2. Lombardy; 3. The duchy of Rome; 4. Naples; 5. Sardinia; 6. France; 7. Austria; 8. Spain; 9. Portugal; and 10. Great Britain! To the particular remarks made on these ten kingdoms in the last chapter, to which the reader is referred, it is unnecessary here to add more than the above list.

Habershon's Work, pages 157—161, 163—167, 170.

The Importance of Prophecy.

The voice of Prophecy being intended to serve as a guide to the church through all ages, it is unquestionably of great importance to ascertain, as far as possible, what portion of it really relates to the times in which we live, and to those events which are passing before our eyes. To this spiritual duty we are exhorted by the Apostle Peter, when he saith: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." We have, moreover, the example of a holy man of old, who inquired diligently, "searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." We likewise meet with a similar exhortation in Isaiah, where the question is put to the watchman, "*Watchman, what of the night?*" and what is repeated—"*Watchman, what of the night?*"—as is usually done when persons are in a panic, or when they fear the watch-

man did not hear them the first time. (Isaiah xxi. 11, 12.) The exhortation is then given: "If ye will inquire, inquire ye: return, come;" implying that it is of the utmost importance that the question should be answered: as much as if it had been said, "Do not go away without an answer: return, come." "If you will inquire," says Dr. Gill, "about the time of the night, and when the morning will come, inquire in good earnest; inquire seriously; search the Scripture; look into the prophetic parts of it—the several prophecies of the Old and New Testament respecting both the spiritual and PERSONAL COMING of Christ, and particularly the book of the Revelation, which is a prophetic history of events that should befall the Church and the world, from the first times of Christianity to the end of all things; remain to be fulfilled;—carefully read over those accounts, and get the best help you can from those who have made it their study to understand and explain the things written therein: whereby you will in some measure know *what is to come to pass*, and what is left behind."

Thus, whilst to the unbelieving world the future, with all the contingencies of human policy, is hidden behind a veil impenetrable by the human intellect, and which, unaided by the Revelation, it in vain endeavors to pierce, the Lord's believing people, like the Israelites of old amidst the surrounding Egyptian darkness, "have light in all their dwellings:" for "surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." (Amos iii. 7.) And in the opening of the book of Revelation, he thus encourageth the investigation and study of its contents: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand."

Habershon's Preface, pages 10—13.

THE ADVENT HERALD.

BOSTON, APRIL 24, 1844.

THE CHRISTIAN HERALD.—This paper is edited by Elder E. Shaw and P. R. Russell, under the direction of an editorial counsel. It is the organ of the Christian Connexion in New-England. When Mr. Miller was introduced to New-England, about four years since, the editors then spoke respectfully of him, and of his labors. The junior editor became an advocate of the doctrine, and gave lectures in many places. He reported these lectures in the Herald. They were read with great interest, and led many to embrace the doctrine.

The paper was also opened to correspondents, to speak freely on the Advent, and but little was written in reply. The general influence of the paper went to sustain the Advent doctrine, so far as the nature of the events were concerned, and the time of the Advent being near; and the result was, that many of the preachers and members embraced the doctrine. Many still adhere with consistency and firmness to the Coming of Christ, as being "now at the door."—The exact time having passed, does not affect their faith. They are determined with others, if the "vision tarry," to "wait for it, because it will surely come, and will not tarry."

Since the exact time has passed, the editors and correspondents of the Herald have come out upon them with great severity. They are called upon to "come back," and take their places, and do as formerly. The manner in which this has been done, has produced great disgust in the minds of many. They still felt an attachment to their old brethren, and were disposed to live in peace with them; but they are now driven by the severe and high-handed course of the editors, and their associates, to stand up in defence of their rights as members of the connexion. They stand on the same

ground which the connexion started upon, and they do not mean to be driven from it.—*The right of private judgment—the Bible the only rule of faith and duty.*

The course of the leaders for the last few months has demonstrated, to all discerning minds, that they mean to RULE. Nothing can be found more dictatorial or sectarian in any of the denominational papers of the land. It would seem as though they meant to shake off the last Advent subscriber from their list, and drive out from their church and ministry every honest and conscientious believer in the speedy coming of the Lord.

The severe denunciations against these brethren, by the Herald, will not daunt or terrify them. They will maintain the old ground,—and, while time continues, stand upon the word of God, and take the liberty to think for themselves.

Keep it before the People.

That as all our opponents since the 21st of March have proclaimed that "Millerism" is dead, and as we frankly admit that all our expected time has passed away, the point of difference, now, is in reference to the nearness of the Advent. While some deny entirely the personal coming of Christ, and others defer it 1000 years, we believe the time has arrived when He is to be momentarily expected; and that consequently what we do in reference to our own preparation and the preparation of others for that event must be done quickly: all our labors and plans are in view of that alone. If, therefore, while we continue our efforts to induce men to take heed to themselves and pray always, lest that day come upon them unawares, we are as heretofore opposed by the so called Evangelical churches and religious press, it will demonstrate that they have no sympathy with the doctrine of Christ's immediate appearing.

REMEMBER.—That while all our opponents are agreed that the Advent doctrine must be put down *some how*, yet one portion of them admit that we cannot be far out of the way as it regards the time, but deny the event, while another portion of them who deny that any thing can be known respecting the time, admit that we are right in the event. And thus among them all, they give us the whole question. Dr. Jarvis admits we are right in the event; and Prof. Bush admits that we are nearly correct in the time. And yet, while we are fanciful and fanatical in all our opinions respecting it, those gentlemen are perfectly sound and enlightened in all their views. Does not this fact show that the sole object of our opposers in the opposition is to satisfy their consciences, that the Lord is not at the door.

THE MEETING AT EXETER, was held in the Christian Chapel. We had a glorious gathering of the faithful and true hearted from the neighboring towns. We have never witnessed so much interest on the subject of the "blessed hope," nor such strong faith as at this meeting. The spirit of love, and union, with deep religious engagedness in the cause of God, was unsurpassed. All seemed to speak from full hearts, and expressed their determination to look and wait, till the Lord should appear. God is with his people. They have nothing to fear. Let them lift up their heads and rejoice, their redemption is at hand.

"THE ADVENTISTS."—We are very apt to judge others as we would not be judged by them. Had I been persuaded to adopt the views of Mr. Miller and those associated with him, I should have regarded the event predicted of much greater consequence than positive exactness in the termination of the period before its accomplishment. However, maintaining that the nature of the event was certain that the coming of the Lord was to be for the 'clean-

sing of the sanctuary,' I should have been sure that His second personal appearing had not taken place, and therefore, as there was to be a certain length of time to the 'cleansing of the sanctuary,' I should have been confident that it had not expired, ages since. Then, adopting the calculation on 'the time,' and its termination, I should have looked to 1843 with the greatest expectation.

If Mr. Miller is right in THE EVENT anticipated as the cleansing of the sanctuary," the rest of the calculation may prove as it may or must—it is less important. The importance rests on, what is the event predicted? *Genius of Christianity.*

Notices.

ADVENT MEETING IN LOW HAMPTON, N. Y. We shall attend a meeting in Low Hampton, in the Baptist Meeting House, (D. V.) on Saturday and Sunday, April 27th and 28th, with Bro. Miller, and others. J. V. HIMES.

ADVENT MEETING IN MERIDETH, N. H. At the request of numerous friends, we shall, if the Lord will, attend a meeting in Merideth, or vicinity, where the brethren in that neighborhood may appoint.

It will commence on Thursday, May 2, and continue over the Sabbath.

Bro. Timothy Cole, of Lowell, will attend. Our brethren of the Advent, and Lecturers are invited to attend. J. V. HIMES.

SECOND ADVENT CONFERENCE. A Conference of believers in the speedy coming of Christ, will be held at West Troy, N. Y., commencing on Tuesday, May 7, (the Lord willing,) and closing with the following Sabbath. We invite all our brethren in the Advent ministry, who can conveniently be present, to attend, whether they are of great reputation, or like their divine Master, of "no reputation." We are building a Tabernacle, and expect to have it in readiness for the Conference. Let there be a great gathering. S. C. CHANDLER.

CHAS. T. CATLIN.
GEO. JAMES.

CAMPMEETING.

If the Lord will, there will be a campmeeting held in N. Wilbraham, one mile north of the W Rail Road, on the land of Charles T. Potter, to commence on Wednesday, May 22, and continue over the Sabbath. The cars will stop at a place called Sodom, 12 miles east of Springfield, and conveyance can be had from thence to the ground at 61-4 cts each, where all who may wish to attend will find good accommodations and board on the ground at reasonable terms. Brother S. Hawley, jr. and other able preachers of the gospel of the Everlasting Kingdom, are expected to be present. Brethren Miller and Storrs are requested to attend, if convenient. We hope there will be a general rallying of the friends of Christ, with their tents, to this feast of tabernacles, and show to the world that while waiting for the vision we are not asleep, or become infidels, as was prophesied of us, but mean to labor for the salvation of souls until the Lord comes. R. E. Ladd, E. M. Smith, O. Powell, H. Manger, W. Ordway.

New Works.

BUSH'S LETTER, with Miller's Reply, is now published, and for sale, as well as here, at the New York and Philadelphia offices. Price 6 1-4 cts. Mr. Miller's answer is to the point. Our friends will not fail of perusing it.

THE ADVENT SHIELD. This is an important work, adapted to this crisis, containing elaborate articles from Prof. Whiting, and others, on appropriate topics; to be published soon.

THE ADVENT MESSAGE TO THE DAUGHTERS OF Zion. This work is designed to meet the wants of a large class of inquirers in the churches. It comprises a variety of appropriate articles from the pens of sisters Miner, of Philadelphia, and Clemens, of Rochester.

Letters received to April 20, 1844.

D J Robinson; Martha Lunt; pm Rome, NY \$1; W S Miller \$2; Rev Mr Smith by pm \$1; pm N Haven Vt; J Frost by pm \$1; J M Smith by pm \$1; J Gleason by pm \$2; R Garland; I E Jones; John Dean; pm N York city; J McClure by pm \$1; pm Hartford Ct; Mary F Manter; J Billings \$1; Miss E C Clemens 5 fo; A Chase by pm \$1; C L Page by pm \$1; J Weston jr by pm \$1; J Marsh \$2; J Friend \$2; J Randall pm Durham's salt works O; Sheldon Peck by pm \$1; M M George \$20; L C Fuller \$9, books &c; S D Barker; Mrs E Hull by pm \$1; Geo Storer by pm \$1; C Lothrop by pm \$1; T M Preble \$3; E S Blakeslee \$2; J B Ransom \$1; pm Stillwater N J; pm Jersey N J; J Campbell by pm \$2; J Chamberlain by pm \$1; J Marsh by Bro Porter \$50; E C Drew; A A Sawin \$1; pm Thornton N H 25cts; pm Portsmouth N H; Sarah Goodale by pm \$1; Mrs PS McCracken \$10; L Wiswell \$1; L Armstrong \$7; Thos Smith with bundle of books; C Hersey; pm Smith's Landing NJ \$1, pd to end of Vol 6; Mrs J Stevens by pm \$1; Wm Shapley by pm \$1; T W Pease \$1; John Dean \$1; E Sprout \$5; Wm Cobbett \$1; I H Shipman; F E Bigelow; Wm McKay by pm \$1; Amos Willey by pm \$1; Silas Parker by pm \$1; pm Morrisville Vt; E Burham; pm Lebanon, Me; Miss J Lathaw by pm \$1.

Packages Sent.

T Cole Lowell Ms; S Howland Brunswick Me to be left at Stage office; E S Blakeslee Prospect Ct; N Hervey Providence R I, 78 Arcade; John Billings Claremont NH; E C Drew Pittsfield Ms; J V Himes 9 Spruce-st., N Y.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES }
VOL. VII. NO. 13. }

Boston, Wednesday, May 1, 1844.

WHOLE NO. 157.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

BEHOLD HE COMETH.

From Blackwood's Magazine.

"The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble.****

"But unto you that fear my name shall the Sun of Righteousness arise.****

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts.**

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."—MALACHI, ch. iv.

A sound on the rampart, a sound at the gate,
I hear the roused lioness howl to her mate;
In the thicket at midnight they roar for the prey,
That shall glut their red jaws at the rising of day;
For wrath is descending on Zion's proud tower:

It shall come like a cloud,
It shall wrap like a shroud,
Till, like Sodom, she sleeps in a sulphurous shower.

For behold the day cometh, when all shall be flame;
When Zion! the sackcloth shall cover thy name!
When thy bark o'er the billows of Death shall be driven,

When thy tree, by the lightnings, from earth shall be riven;

When the oven unkindled by mortal shall burn;
And like chaff thou shalt glow

In that furnace of woe:
And dust as thou wert, thou to dust shall return.

'Tis the darkness of darkness, the midnight of soul;
No moon on the depths of that midnight shall roll!
No starlight shall pierce through that life-chilling haze;

No torch from the roof of the temple shall blaze.
But when Israel is buried in final despair,

From a height o'er all height,
God of God, Light of Light,
Her Sun shall arise—her Great Sovereign be there!

Then the sparkles of flame, from his chariot-wheels hurled,
Shall smite the crowned brow of the God of this world!

Then, captive of ages! the trumpet shall thrill
From the lips of the seraph on Zion's sweet hill.

For vested in glory thy monarch shall come,
And from dungeon and cave

Shall ascend the pale slave;
Lost Judah shall rise like the soul from the tomb!

Who rushes from heaven? the angel of wrath;
The whirlwind his wing and the lightning his path;
His hand is uplifted, he carries a sword:

'Tis Elijah! he heralds the march of his Lord!
Sun, sink in eclipse! earth, earth shalt thou stand,

When the cherubim wings
Bear the King of thy kings!

Wo, wo to the ocean, wo, wo to the land!

'Tis the day long foretold, 'tis the judgment begun;
Gird thy sword, thou Most Mighty! thy triumph is won.

The idol shall burn in its own gory shrine;
Then, daughter of anguish, thy day-spring shall shine;

Proud Zion, thy veil with the olive shall bloom,
And the musk-rose distil

Its sweet dews on thy hill;

For earth is restored, the great kingdom is come!

Letter from Mr. Miller.

DEAR BROTHER HIMES:—The Advent cause is holding its own, at least in this section: and I have not yet learned of a single desertion in this vicinity this spring, although our time has run out. The scoffers, "wonder why we dont give it up," and become infidels, as they prophesied we would when the time should be fulfilled; but I am fully satisfied that they are false prophets, and that they prophesy out of their own hearts. No one who has obtained this hope, seems willing to give it up:—they expect to be tried, and so understand it. They are therefore looking with a deeper interest than ever for the final accomplishment of the prophecies: and, I think, are purifying themselves and sanctifying themselves more and more, from unbelief, and the influence of sectarianism, and bigotry of the sects. I am not certain but that God will confound all of our sectarian churches, and bring out his people from among them. Yet it is plain God did command his people to associate themselves in churches, and bid them to walk in his precepts, and obey his ordinances. Now what must we do? To disobey God, I dare not. And to walk with and have a good fellowship for those who by their traditions, make void the law of God, I must not. To fellowship those who say and act as if they spake the truth, that Christ will never come again to earth, who have no faith in Christ's personal coming, in the resurrection of the body, or the reign of Christ with his saints; or who ridicule the promise of the New Heavens and New Earth, and deny a judgment to come; and who are pre-ordaining the fables of the carnal Jews' return to Jerusalem under the Mosaic law, or the conversion of the world by means of our Babel sects, in me it would be wicked. Yes, hypocrisy in the extreme. What then can I do? To go out of Babel, and run headlong into Babylon, would not glorify God, nor benefit man. To fellowship many of those sentiments among those who call themselves sound adventists, would be absurd. And I cannot see it duty at present to countenance, in any way, those who though escaped from the pollution of the sects, are living in error by neglecting the plain commands of God in his word. You and my dear brethren may call me uncharitable, and bigoted: But what

if you do? Have I been for fifteen years called hard names, and shall I quail now when I have but a few days more to suffer? No, I hope not. I know that we can bear more, much more from an enemy than we can from our friends; for from them we are prepared to receive all manner of reproach, while the same treatment from a friend would break our hearts. But I am perfectly satisfied that those who are the true children of God, must expect to receive persecution for the future, until their Master comes; and I hope to be in such a state of mind as to bear patiently whatever God in his providence suffers me to receive. I do not mean to be smiting my fellow servants when he comes, neither will I, if God by his grace will assist me, lay down my watch until that blessed and glorious event shall burst upon my enraptured vision. I can truly say, not a day nor hour when awake, but I am looking, yes, actually looking for the King of kings. Some tauntingly tell me, "the people will have no more confidence in your preaching." Very well, I tell them, my Master will take care of that, and one thing I do know, I have never preached anything but what I thought I had Bible for, and what in my heart I believed.

MR. SHIMEALL'S SERMON.

By the kindness of bro. McMurray of Lansingburg, I have received a pamphlet containing two sermons preached in New York city, by Mr. Shimeall, on the last part of the text, Daniel xi. 14. "The robbers of thy people shall exalt themselves to establish the vision, but they shall fall."—In which he attempts to prove that the text alludes to the "Millerites," in as much as they have robbed the Jews of the promise made unto Abraham that his seed should literally inherit the land of Canaan, which he says they never have done; and now the "Millerites" have robbed them to establish Daniel's vision; but the "Millerites" shall fall. If this is not perverting the scriptures, then they never were perverted, and this too before an enlightened community. We should have supposed that such willful ignorance could not have been found in the world. Now if this champion could be right, then the "Millerites" must have existed from Joshua's day, and would then have failed: for God says, Joshua xxi. 43—45. "And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." And also, xxiii. 14. "And behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Therefore they did inherit all that was promised by God to

their father Abraham, and who shall we believe, God, or this modern wresler of the prophetic word? Again, to make out his case, he must prove that the carnal Jews are the people of God at this time. And in order to establish this, he will have to destroy the testimony of Isaiah, lxxv. 15. "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:" Hosea i. 9. "Then said God, Call his name Loammī: for ye are not my people, and I will not be your God." Matth. xxiii. 32, 33, 38. "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Behold, your house is left unto you desolate." Paul, too, Rom. ii. 28, 29. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men, but of God." What a dilemma these Judaizers get themselves into, and how silly must Mr. Shimeall have appeared before all of his hearers who had common sense. I have never read anything from the pen of any writer, Infidel or sceptic, so perfectly reckless of truth, as these two sermons. I should suppose it was a burlesque on the mode of modern sermonizing, had it been an anonymous publication. But Kneeland, or a Whitmore would have been ashamed of such a production.

I know not what motive the writer could have had, and I am very sure it is not very favorable in its effects upon the clergy of that sect. Isaiah xlv. 25. "That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;" I cannot conceive what foolish thing remains behind this, for to put down the glorious advent. I therefore remain as before, looking for and hastening unto the coming of the day of the Lord.

WM. MILLER.

Pilate & Herod made Friends

By Miss E. C. CLEMENS.

PART II—CONTINUED.

Dr. Proudfit. Dr. Clarke held the same intelligent views. He interprets these parallel passages thus, "For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." Matth. xvi. "And whosoever, therefore, shall be ashamed of me, and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, and with the holy angels." Both refer, in that learned author's opinion, "to a period during the natural lifetime of some of the Savior's audience." Dr. Whitby, also, the author of the Millenium hypothesis, advocated a spiritual coming, and so did Dr. Lightfoot.

Rev. Mr. Evans. He doubtless considers very justly, that God is a spirit, and therefore cannot come to the earth personally; true it is said, for he cometh, *for he cometh to judge the earth*, but that is to be spiritually understood, according to our enlightened mode of disposing of scripture.

Dr. Proudfit. I am happy that there is such an unlooked for and remarkable coincidence of views, for Dr. Adam Clarke says on this passage, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." The learned Dr. has the following paraphrase. "Hereafter, in a few years, ye shall see the Son of man sitting on the right hand of power, fully invested with absolute dominion, coming in the clouds of heaven to execute judgment on this wicked race."

Rev. Mr. Evans. (Aside—that's what I call good sound theology. A man that has the benevolence to reason thus, is a good Universalist at heart.) I always was an admirer of Dr. Clark.

Dr. Proudfit. And justly. He was certainly a great light, and we rejoice in his light.

Dr. Green. But how would you dispose of this passage. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him," in Revelations?

Rev. Mr. Evans. Oh, it is only a citation of Matt. xxiv. 30, "And then shall appear the sign of the Son of Man, coming in the clouds of heaven with power and great glory." It is just as easy to spiritualize one as the other—same operation precisely!

Dr. Green. I see! I see! and it is a pleasing discovery to; in this way, we can disprove conclusively the event which so many poor deluded fanatics are looking for.

Dr. Proudfit. Dr. Clarke's note on the passage in Matt. xxiv. 30, reads thus: "The plain meaning of this is, that the destruction of Jerusalem will be such a remarkable instance of the Divine vengeance, such a signal manifestation of Christ's power and glory, that all the Jewish tribes shall mourn, and many will, in consequence of this manifestation of God, be led to acknowledge Christ and his religion!"

Bishop Black. Undoubtedly. But it might be objected, that the prophecy in Rev. was *after* the destruction of Jerusalem.

Prof. Brown. All the same; that point is not essential at all. Our system of interpretation is not startled at trifles.

(Enter Farmer Cleaveland.)

Dr. Proudfit. Ah, farmer Cleaveland, how are you? (Introducing him.) Gentlemen, this man believes in reading the Bible for himself—ha! ha!—somewhat heretical eh! He's a teacher of divinity, gentlemen!

Rt. Rev. Bishop Black. Indeed! what right have you to teach? What authority have you to take such fearful responsibility on your unsanctified shoulders?

Farmer Cleaveland. My commission is to preach "the kingdom of heaven is at hand," as much as was the fishermen's.

Bishop Black. You are doubtless ignorant of what the church has decided are ministerial qualifications. And here it may be necessary to explain the views of our church, in regard to the precise character and powers of the ministry. And first, the distinguishing feature of the views of the church, upon this subject is, that it holds this fact, "that it is evident to all men, diligently reading holy scripture, and ancient authors, that there have been from the Apostles' time, three orders of ministers in the Church of Christ,—to wit.—Bishops, Priests, and Deacons—and that no person is admitted to the discharge of any ministerial act in the church, unless he has had Episcopal consecration, or ordination!" So you see, Farmer Cleaveland, that your teaching is unscriptural, for you have no authority to teach.

Farmer Cleaveland. Neither have these clergymen received Episcopal ordination.

Dr. Proudfit. I beg pardon, gentlemen, but we are examining Prof. Bush's letter, in connection with some Universalist authors, and should regret to have our minds diverted, when we found our views coincided so harmoniously.

Elder White. Can you tell me, brother Evans, who the angels were that came with Jesus, in the clouds of heaven, and gathered the elect, from the four winds?

Rev. Mr. Evans. With the greatest pleasure.—They were no other than the "apostles, who went forth and preached the gospel to all nations."

Farmer C. But how does it appear that they were more successful then, than at any other period;—and where is the proof that all the tribes of the earth mourned at that time?

Rev. Mr. Evans. The intelligent understand that the Jewish tribes are meant.

Farmer C. What proof have we that every eye saw him? History records no visible appearance.

Dr. Proudfit. Your question is not in point.

Rev. Mr. Evans. We have always expounded it so, and now, all the Orthodox join us. Although it had been revealed to Christ, that all these things were to happen during the lifetime of that generation, *he did not know the day nor the hour when Jerusalem was to be destroyed.* And when, after his resurrection, his disciples asked him, "Lord, wilt thou at this time restore the kingdom to Israel?" he replied *reprovingly*, "it is not for you to know of the times and seasons, which the Father hath put in his own power!"

Farmer C. And added—"But ye shall receive power after the Holy Ghost is come upon you."—Power in what? why power in understanding that which they could not then understand, the "times and seasons."

Dr. Green. Too fanciful entirely—strange perversion, made by a comparatively illiterate man too!

Dr. Proudfit. Among the other proofs we have that the "end is not yet," and that your people, farmer Cleaveland, are at fault in the event, is the wasting away of the fourth beast, or of the fourth great empire (the Roman.) The interpreting angel says to Daniel, "And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him! How can the world be burnt up—Christ come—the righteous dead be raised—the living changed—between the passing away of the Roman Empire and the setting up of God's Everlasting Kingdom! Incredible! Absurd! This prophecy does not mention the events, therefore they do not belong there. "The plain import of the passage is" as the Prof. very justly remarks, "that the one power should be gradually abolished, and the other gradually introduced."

Farmer C. "If the one is to be gradually abolished, and the other gradually introduced, it is singular that the prophecy is entirely silent respecting that also." The way the Bible teaches, is, *here a little, and there a little*, line upon line, and precept upon precept, and in order to understand it, we must compare the different descriptions of the same event. The event of which we were speaking, the destruction of the kingdoms of this world, has its parallel in the second of Daniel. There is no gradual abolishing of the earthly powers, and gradual introducing of the reign of Christ described there. It is done at a blow. The stone smote the image upon its feet, (we are living under the toe kingdoms) that were of iron and clay, and broke them to pieces, and they became like the chaff of the summer threshing floor: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. In the days of these kings, (the toe kings) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. It will be, as when God said, "Let there be light, and there was light." No tampering, tinkering or patching up of the old image, (kingdoms of this world) which has so long belonged to Satan, "with all its glory." God speaks, and it is done at a blow, it is broken into chaff, and is no more. Besides, in the connexion of your passage in Dan. vii., Jesus is represented as coming, "One like unto the Son of man came in the clouds of heaven, and came to the ancient of days." And he shall judge the quick and the dead at his appearing and his kingdom. "Then the saints shall be raised, for the Lord himself shall descend from heaven with a shout, with the voice of an Archangel, and with the trump of God: and the dead in Christ shall rise first. In Daniel, the verse preceding the one quoted, we read, "The judgment was set and the books were opened." There are the risen saints, "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him."

Dr. Proudfit. You cannot hope to convince us: we have studied these matters more than you have, and you are assuming quite too much, to take upon you to teach, illiterate as you are, and without authority, as the learned Bishop has said. We all fully agree with Prof. Bush, the event to be expected is not a physical renovation, but a moral regeneration.

Bishop Black. We are glad there are the dawnings of a better state of things. Already has the morning of the Millenium arisen.

Dr. Brown. Yes, that day is fast approaching, and during that period such numbers will be saved as greatly to overbalance the lost. Although I am not yet prepared to say that all mankind will be saved; yet, I fully concur with Prof. Stuart, that the final number of the lost, compared to the number saved, will be in proportion to the convicts in a State's prison, compared with the multitudes out.

Rev. Mr. Evans. I am happy to hear it. I was ever an advocate for a spiritual Millenium. A thousand years of "Peace and safety," when the saints will possess the earth. "There is (I rejoice to say with Mr. Burnap,) a power of government, efficient and universal, of which we now see some dawnings—that of the individual conscience, the reign of God in the souls of men, the allegiance of

every human being to truth and duty. The kingdom of God, it was the great object of Christ and Christianity, to bring about such a government, as this is calculated to supercede every other species of dominion. Whenever it should become universal, prisons would become empty, courts would be deserted, fortifications would crumble, navies would rot, arms would rust, and the nations would learn war no more.

Farmer C. God's word says, that the wheat and tares will grow together until the harvest, that the downward road is broad, in which many go, while the road to life is narrow, which few find—at the time of the end, the wicked shall do wickedly, and thousands who profess him shall have a form of godliness, without the power. For then they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, who shall turn them away from the truth, and shall be turned unto fables.

Dr. Green. Humph! Your common sense should teach you that that "is to be understood spiritually, by way of accommodation."

Dr. Proudfit. Prof. Bush sets in a justly ridiculous light the doctrine of the Resurrection and the New Earth of the Adventists.

Prof. Brown. Ah yes, he quite demolishes that very absurd part of the theory.

Dr. Proudfit. He says to Mr. Miller, "Upon your view the risen righteous are to inherit the earth in their resurrection bodies. But Paul tells us those bodies are to be spiritual, and how can spiritual bodies inhabit a material globe? He says further that God has never affirmed any such thing. He finds nothing from Genesis to Revelations that incontestibly teaches that this terrestrial sphere is ever to be the abode of the risen saints."

Prof. Brown. Do you hear that: (with an air of triumph,) Neither do I find any thing in God's word to that effect—its all moonshine to talk of a literal inheritance!

Dr. Green. This is my private opinion—but the public mind is not yet quite ripe enough—we have too lately emerged from the errors of the dark ages, to adopt it yet, as pulpit a sentiment.

Bishop Black. Do not be too hasty in abolishing the resurrection—that's an article of our creed.

Father O'C. That too is in accordance with the teaching of the church. I should regret to have error advocated for the sake of putting down error.

Elder White. Colver, Dowling, Chase and others, champions against the Advent cause, in our denomination, have such an accommodating spirit of exposition, that I doubt not they would find it agreeable to fall in with the sentiments of Prof. Bush.

Rev. Mr. Evans. The judgment is certainly more difficult to be explained away than the Resurrection. That can be disposed of with the greatest ease, and I am happy that we are so united in laboring in our Master's cause against this Miller fanaticism. That question of the Prof. is a poser, "How can spiritual bodies inhabit a material globe?" What say you to that, Farmer Cleaveland?

Farmer C. This is the promise God made to Abraham, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession: and I will be their God, Genesis xvii. 8. Something tangible, literal, was promised—land. Stephen tells us, that God gave him (Abraham) none inheritance in it, (the land of promise) no, not so much as to set his foot on: yet he promised that he would give it to him, for a possession and to his seed after him, when as yet he had no child," Acts vii. In the eleventh of Hebrews we read, "By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, (something tangible and real) whose builder and maker is God. From Daniel vii. 27, we learn that the kingdom of the saints, (all the saints, not a part) is to be under the whole heaven, and it is an everlasting possession. From Ezek. xxxvii. we learn that God will open the graves of the whole house of Israel and bring them into their own land. If this is not a literal resurrection, then I know not what language could describe one, and if "their own land" means not the promised land, I think it means nothing at all. Our Savior says, "the meek shall inherit the earth." The redeemed in their song, prophetically heard by John, says, "thou hast made us unto our God kings and priests, and we shall reign on the earth, and they, the kings of the earth, shall bring their glory into the New Jerusalem." How can spiritual bodies inhabit a ma-

terial globe? By not being spiritualized and etherealized away, according to the doctrine of the modern "Sadducees, who say that there is no resurrection." After Jesus arose, he said, "a spirit hath not flesh and bones, as ye see me have handle me and see; and when he went to heaven, two angels informed the disciples that this same Jesus should so come, in like manner, as they saw him go into heaven." Paul says, from heaven we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. "And God hath both raised up the Lord" and he will also raise up us by his own power. But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." And again Paul says, this mortal must put on immortality, not spirituality. Well may you deny the resurrection, if the body is not to be raised. Jesus has paid the price for "the redemption of our body," also, for the restoration of all things spoken of by all the holy prophets since the world began." So the curse of sin will be removed from the redeemed, and the earth, and he will create all things new.

Dr. Green. New hypotheses! Redeemed to inhabit earth—Satan's own construction. You ought to know better.

Farmer C. This was the belief of Luther, Calvin, Wesley, Milton, and our forefathers. It was the faith delivered to the saints.

Rev. Mr. Evans. And you are simple enough to believe it.

Farmer C. I am, assuredly. I believe every word the Lord hath spoken, just as it reads.

Rev. Mr. Evans. You are the very personification of Fanaticism. I think it is Abercrombie, who says, that "unbounded credulity is the part of a weak mind, which never thinks or reasons at all."

Farmer C. Yes, and adds, that unlimited skepticism is the part of a contracted mind, which reasons upon imperfect data, or makes its own knowledge and extent of observation the standard and test of probability.

Rev. Mr. Evans. If you insist that there must be a resurrection, if Christ was raised—I can show you how you would be wound up on that head by some people. Now when we embark in an argument, we take no mercy with us, so do not call for it, when you see your own hopes blasted—your theory cast high and dry on the coast of discomfiture—stern justice is at the helm, and we cannot listen to the vain cries of those who are so foolish as to put themselves in our way and be shipwrecked by us. Listen how a learned historian (Hume) would have put your vain fancies to flight—listen to his celebrated argument against the resurrection of Christ, on the ground that it is incredible, absurd and improbable. "Twelve witnesses" he says, as nearly as I recollect, "I admit agree in testifying that a man arose from the dead. I am consequently compelled to believe one of two things, either that twelve men agree to tell a lie, or that a man rose from the dead. Either of these suppositions is, I confess, very extraordinary, but as one or the other must be true, I must admit the one that is the least extraordinary. Now it seems to me, more probable, that men should lie, than that one who had been several days dead should return to life again:—for it is a very common thing in this world to testify falsely: but it is contrary to all experience that a man should rise from the dead."

Farmer C. They that adopt reasoning bearing any affinity to this, are infidels, and "err, not knowing the Scriptures, nor the power of God."

Bishop Black. I consider it quite unnecessary to have recourse to such reasoning—it is entirely at variance with the teachings of the church.

Dr. Green. I must remonstrate with you, brother, and think this argument wholly uncalled for. We can much more effectually and gracefully dispose of that mooted question of the resurrection by spiritualizing it, and this mode is certainly free from the objections that exist against yours.

Prof. Brown. We are happily not called to such an extremity as to be under the necessity of wielding such dangerous weapons, and which are honestly owned by skeptics alone. Our system of Exegesis amply provides for the disposing of all troublesome passages, wherein is found any allusion to disagreeable topics.

Rev. Mr. Evans. Those opinions of the Adventists, about the coming of the Lord—the resurrection, and the New Earth, are quite too gross and earthly for a refined and cultivated Christian to swallow—so like the Mormon New Jerusalem,

and the Paradise of Mahomet. Really it is shocking to think of it! Fruits of a liberal interpretation.

Farmer C. There is abundant evidence "that the believers who lived in the days of those who saw the Lord, and received instruction from them, interpreted the Scriptures literally, believed the word of the Lord as it was written—"the system of spiritual interpretation was unknown until the church became corrupt;" and wished to lower down the unbending truths of God's word to suit convenience. I claim that the faith of the Adventists adheres closely to, and is in accordance with the Apostolic belief which prevailed in the first and purest ages. Tertullian, Bishop of Carthage, wrote his famous Apology about A. D. 180, in which the doctrine of the reign of Christ with his saints on the earth, after its renovation, is found: and he mentions it as a custom of his times, for Christians to pray that they might have part in the first resurrection. Cyprian who lived about A. D. 220, states that Christians supposed that those who suffered for Christ would obtain a more distinguished lot in his kingdom; and that a thirst for martyrdom was the consequence, that they might obtain a better resurrection. Remember the Nicene Creed, a form of ecclesiastical doctrines which shows the received opinion of the church in the early ages. On the last clause "I look for the resurrection of the dead, and the life of the world to come," is the following: "The world was made inferior through foreknowledge: for God saw that man would sin; therefore we expect new heaven and a new earth; according to the Holy Scriptures, at the appearing of the Great God our Savior Jesus Christ. And as Daniel says, (chap. vii. 18, *The saints of the Most High shall take the kingdom.* And there shall be a pure and holy land, the land of the living, and not of the dead; which David foreseeing with the eye of faith exclaims; *I believe to see the goodness of the Lord in the land of the living*—the land of the meek and humble. Blessed, saith Christ, (Matt. v. 5,) *are the meek, for they shall inherit the earth.* And the prophet saith: (Isa. xxvi. 6,) *the feet of the meek and humble shall tread upon it.*

Thomas Burnett, in his "Theory of the Earth," printed London, A. D. 1697, states that it was the received opinion of the primitive church from the days of the Apostles to the council of Nice, that this earth would continue six thousand years from creation, when the resurrection of the just and conflagration of the earth would usher in the Millennium and reign of Christ on the earth.

Rev. Mr. Evans. So you deny the Bible truth, that we are to go to heaven when we die! What heresy will you not be guilty of next! (aside, only orthodoxy carried out, to be consistent they must believe it.)

Dr. Green. A belief in the benevolence of God leads us to the conclusion that he is a reasonable Being, and has given us a reasonable revelation. Now, since the soul at death goes directly to heaven, is in the immediate presence of God, where is fullness of joy, what is the use of coming back to the earth and taking up with the clogs of mortality again, which the spirit so triumphantly laid in the grave! Nothing is gained by this, it does not look probable—it is in the highest degree absurd and incredible, hence we must interpret the Bible according to the dictates of reason and common sense. And the resurrection, since nothing could be gained by having it literal, is to be spiritually understood, and we have a beautiful figure of the manner in which the church is to rise to glory and dominion: it will be, as the Scriptures say, "like life from the dead."

Prof. Brown. I am not prepared fully to agree with you. I believe as the farmer has said, that the primitive church who had the advantage of the teaching of the Apostles, took the Bible mainly as it reads—interpreted it literally—yet, I do not suppose it a fundamental point. In the present case, we have recourse to the eastern system of spiritual Exegesis, to combat the very alarming and fanatical errors that so threaten to take away both our name and nation, "and the end justifies the means," as all good Christians are agreed, and we have also the example of the Apostle, where he speaks of "doing evil that good may come."

Dr. Green. If we adopt any other system of exposition, comparatively illiterate persons may be our teachers. In order to maintain our dignity, as religious Doctors, it is absolutely necessary for us to represent the Scriptures as very allegorical, and give them as far fetched and insignificant

meaning as possible, only "intelligible to the intelligent." As we value the upbuilding of the cause of Christ, and the extension of the knowledge of the Lord, we must do this, in order to hasten and usher in the glorious temporal millenium, when the latter day saints are to reign on the earth.

To be continued.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 1, 1844.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millenium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwell eth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th. was B. C. 677; also the captivity of J-hoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2-00 days, of Dan. 8th and 9th, was given. B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Dan. 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—“For the vision is yet for an appointed time, but at the end” [of the prophetic periods] “it shall speak and not lie; though it tarry,” [beyond their apparent termination] “wait for it; because” [when they are fulfilled] “it will surely come, it will not tarry.”

Insanity.

“There is a frightful increase of insanity from religious causes, during the last year, in the New York Western Asylum—28 out of 220 have grown out of that cause, 15 of which are attributed to the Miller excitement.”

The above scrap, which we cut from the columns of the Zion's Herald, we believe has been copied by the whole clique of the anti-advent press. Its truth or falsehood, of course, we have no means of determining. But judging from the ascertained truth of many similar statements, we do not hesitate to pronounce it extremely doubtful.

We have become extensively acquainted with the operations of the Advent cause, particularly in the New England and middle States, and we have never fallen in with a single case of insanity, which even our enemies, when their candor has been appealed to, in view of all the facts in the case, could attribute to a belief in the Advent doctrine.

There are, however, statements enough like the above in circulation; and there is no difficulty at all in accounting for them. The following incident, for the truth of which the parties in the case will

be responsible, exhibits at once the spirit and the agency from which they have their origin.

An Advent lecturer having been invited to visit one of the towns of N. H., on the morning after having delivered his first or second lecture, called into the office of a gentleman, a lawyer, we believe; and while he was seated there, one of these guardians of the public sanity called in to give a chapter upon the “awful effects of Millerism,” when the following conversation took place between him and the lawyer.

Well, do you know what an excitement the Millerites are getting up in our village. If we don't put a stop to it the people will all go crazy.

Lawyer. Indeed, I was not aware that any particular danger existed. Have you attended any of the lectures that have been delivered?

Me! No, I'd sooner have the plague come among us. There are half a dozen of our neighbors now raving crazy. Such things ought not to be countenanced. The lecturers ought to be stopped at once.

Lawyer. I have attended the lectures, and they appear to be very Scriptural and instructive, and I am astonished that such results should be produced. Pray, who are these neighbors who are affected as you report them to be?

O, there is half a dozen of them!

Lawyer. Will you be so good as to give their names? If there are so many of them, you can have no difficulty in giving their names.

Well, there is T. L. and—and—and—there are half a dozen others.

Lawyer. Is T. L. all the one that you can think of?

O, it's too bad that this Millerism should be tolerated among us. It will set our neighbors all crazy?

Lawyer. There is certainly something “bad” about the case. You, who have not attended a single lecture, and know nothing about the subject to which they relate, have come here with the report that our neighbors are going crazy, and out of the whole number you can name but one individual, and that one we all know was crazy six months at least before the lecturer came into town. It will be much more honorable for you to go and hear the lecturer yourself, and see if there is any thing to be frightened at, before you attempt to trouble an honest man, and to circulate such reports about your neighbors.

This is by no means a rare case; yet these are the agencies which get up such reports, and the Christian and other presses, spread them over the land for truth.

We give another statement of this “N. Y. Western Asylum” case, which will show that there is a mistake somewhere. It was cut from the columns of the “Portland Transcript,” and while it reduces the number of cases more than one half, Millerism is only “the supposed cause.” “Millerism is set down as the supposed cause of seven of the persons now confined in the State Lunatic Asylum at Utica!”

We do not wonder that there is “a frightful increase of insanity from religious causes!” And when so many of the professed disciples, and public advocates of religion reject its warning, and violate all its precepts which require them to speak the truth, we confess the prospect of relief is any thing but flattering.

NEOLOGY. We often hear the inquiry made, “What is Neology?” It is New Theology—departing from the old established principles of Biblical interpretation, and leaving the faith once delivered to the saints, for new doctrine.

It begins with denying the literal rendering of

the word, and ends with a denial of the inspiration of the Scriptures. We accordingly find men in the church, in every stage of progress, from the most incipient germ, to the boldest scepticism. It is manifested in some, by a denial of the literal application of all those passages of Scripture which relate to the coming of Christ, and end of the world. In others, the fourth beast of Daniel is made to symbolize the divided Grecian kingdom, and its little horn, Antiochus Epiphanes; the prophetic time being confined by them to literal days, and the judgment scene in Dan. vii., and the resurrection in Dan. xii., being carried back to the death of Antiochus. While, therefore, we speak of the Neological views of the church, we include all the various phases that this doctrine assumes,—individuals being more or less Neological, as they depart from the literal Scriptures, and forsake the old established principles of interpretation which the Boston Recorder acknowledges are “the foundation of Millerism.”

THE GENTILE CLOCK. This is the time piece that chronologers and historians have followed in the computation of time. While God's time can never vary, this may run too fast or too slow. According to it, the night is now spent, but this is “apparent time.” How much too fast this clock may have run, we can never know till the end be, for which we are now daily looking.”

NEW INTEREST. Since the passing by of the time when our opponents were expecting to see our total discomfiture, we find a new interest is being awakened in many places. Our friends are firm, our subscription list is increasing, and many who were led to regard “Millerism” as only a matter of “time,” now express themselves desirous of examining the question for themselves. To God be all the glory. The cause is his, and he will work in his own way.

“SUCH NONSENSE.” The restoration of this earth to its Eden state, is a very foolish idea to those who are looking for a terrene millenium. A member of the Marriner's church, in this city, was in our office a few days since to inquire into the nature of the organization of the church at the Tabernacle, as one of the members of the first named church wished to be dismissed to the last. We informed him that we had no bond of union, but the love of God and of each other in our hearts; and nothing but the Bible for our creed. He thought they could not dismiss to such a church, but must excommunicate their brother. We then entered into conversation with him respecting the new earth; and he wished to know if we really believed there would be a city in the new earth with streets of gold, and gates of pearl, and with trees on each side of the river? Most certainly, we replied. P-o-o-h, exclaimed he, I've heard enough of such stuff. We then asked him if he would accept a book and read on the subject. No, he replied, he had read enough of such nonsense; and immediately left. Alas! thought we; your state of mind is like that of thousands in all the churches. You have heard the subject of the Lord's coming ridiculed, you cannot believe the sincere word of God, and will not read on the subject; but will live on, looking upon the doctrine of the Advent as the veriest nonsense, until the voice of the Archangel shall proclaim the door of mercy closed.

THE NEW YORK TABERNACLE. It seems from the religious papers that this building has been let for various purposes, which has called forth some censure; so that the proprietor, Mr. Hale, has felt called upon to apologize through the columns of the N. Y. Evangelist. Speaking of some of the ob-

jects for which it was let, he says:—"Ole Bull fiddled there! So he did, and many clergymen of the city went to hear him."!!! Again, speaking of the "Millerites," he says:—"Their labors in some places had done good, and I thought many of them good men, and their interpretations of prophecy as likely to be correct, as some others which are more popular!"

"AND THINK TO CHANGE TIMES." Dan. vii. 25. This was to be one of the marks or evidences of the little horn of Dan.—the Papal beast of Rev. In accordance with this prediction, we find the Papists have endeavored to disprove the prophetic times of Daniel and the Apocalypse—making their fulfillment in Antiochus or Nero, in literal days. This same mark of the beast we find is now being presented by the Culvers and kindred interpreters of the Protestant churches. They are vainly attempting to show that the times appointed of God are of very little import, and seem to suppose that they can change or avert their fulfillment.

1843, JEWISH TIME.—When we speak of A. D. 1843 Jewish time, we do not mean the *Jews'* 1843: for they have no such year from A. D., but reckon from their own epochs. A. D. 1843, Jewish time, must therefore denote a Jewish year, which the nearest synchronises with our 1843. The Jews originally began their year in October. After they came out of Egypt, they were commanded to begin their ecclesiastical year in the spring; and being a later appointment, begins the seventh month of the civil year—consequently the civil year begins and ends six months earlier than the ecclesiastical.—The Jewish year which synchronises the nearest with A. D. 1843, must be a year, the greater part of which is contained within that year. This, therefore, must be the civil year commencing in October 1842, and the ecclesiastical year ending April 1844, nine months of each being included in A. D. 1843. The new moon in April being passed, we are consequently beyond 1843, not only Gentile, but Jewish, civil and ecclesiastical time, and are now in the year 1844, according to our chronology.

INTERMEDIATE STATE OF THE DEAD.—END OF THE WICKED.—Bro. LITCH's work on the above subjects, noticed two weeks since, is received and for sale at this office: price 10 cents. Brother STORR's Reply to the same, in the Bible Examiner No. 14. has also appeared, and is for sale as above: price 6 cents.

Letter from Bro. J. Buffum.

Brother Himes:—As I have, in years past, been one of those who "go down to the sea in ships," and have observed that you sometimes publish communications from sailors in your excellent paper, I have a desire to say a few words in answer to questions, which are frequently put to me, concerning my belief in "Millerism." Professors of religion sometimes say to me, "You talk about the signs of the times—I don't see any signs." To this I answer them, I believe you, and I think I can tell you the reason why you don't see any signs;—you don't look for them: how can a man see any thing, if he will not look at it? Now, I think I can give an illustration of this. Suppose we are (as I have been in years gone by) on board of a good ship, with good wages, good usage, and every thing comfortable, homeward bound from a voyage; under these circumstances, with their pay going on, the crew are not in haste, or particularly anxious to get home.—True, they believe the voyage WILL have an end, sometime or other: but, being contented "out at sea," they are not looking for the signs of the land. Now, while this is the state of the crew, how is it with the captain of the ship. I will tell you. He is anxious to get into port; he has a valuable ship and cargo under his care, and he knows and feels his responsibility. Hence, he is anxious to know

his whereabouts, in the wide waste of waters, viz. his latitude and longitude, and distance from port, and knowing that he is, by his reckoning, drawing near the land, you will see him every morning, when he first comes on deck, looking at the water, first on one side of the ship and then on the other, and watching for signs of land.

Now, at such a time as this, let any one ask the contented crew if they have seen any signs of land, they will answer, no; and why have they not?—because they have not been looking for them. Just walk aft, and ask the captain, Have you seen any signs of land, sir? O yes,—I saw a stump of a tree drifting by yesterday; two days ago I saw some rockweed, and this morning I saw a land bird, &c. Now, these are all signs of land, and he has seen them because he has watched for them, expected to see them, and was anxious to get into port, and was not contented out at sea." Furthermore, some have said, that after the time had gone by, Adventists would become infidels, throw away their Bibles, &c., and some say to me, "What will you do now, your time has gone by?" In answer to such inquirers, I must take them on board the ship again. Our captain has a good chronometer, which he has proved in many voyages, but still, like all good and careful navigators, he does not place implicit confidence in it, well knowing that any thing of human workmanship is liable to get out of order; he therefore takes "Lunar Observations," as opportunity offers, and compares the ship's place, as given by them, with the longitude by chronometer, and also keeps his "dead reckoning." Now, by all these means, as well as by the signs, he is convinced that he is drawing near the land, and gives orders to have a good look out kept ahead, especially if the nights are dark and stormy; and like a wise man, begins to look out in season, rather than to wait until the last moment, and thereby, if perchance the ship should be ahead of her reckoning, as is often the case, endanger the safety of all on board. Now, suppose we put a question to the captain. "When shall we make the land, sir?"—He answers, next Sunday. Very well; Sunday morning comes, the captain comes on deck, and says to the mate, Mr. So and So, send a man aloft, to see if he can see the land; tell him to look all round ahead. Well, the man goes aloft, looks all round, comes down and reports that he cannot see any thing. Well, says the captain, we shall see it by noon; at noon a man is sent aloft again, looks all round, comes down, and says again, nothing to be seen, sir. Now the captain, (strange as it may appear to some) is not alarmed or disturbed at this: but says, well, we shall see it by sun-down; and at sun-down the same thing occurs again, and no land is seen; now two or three days may lapse, and still no land is seen. At last the cry is heard, "Land Ho!" and the captain's heart beats high: but lo! after sailing along awhile, it proves to be nothing but a bank of fog. Now, under all these apparent discouragements, what will the captain do? Will he throw his chronometer overboard? Will he 'bout ship and go back whence he came? Not he; he is not such a fool, he does as common sense dictates, viz., keeps on his course, watching, and looking out more earnestly and more anxiously than ever, and is not in the least discouraged by the delay, or by the failure of his first expectations; he is confident of soon being in port, and accordingly has the ship put in the best possible condition, every thing in good order; anchors and cables all ready; his manifest, and other papers arranged, his accounts all made up, and every thing done up in good style.—So may it be with all who "look for the Savior, the Lord Jesus Christ." Let us have every thing ready, "our loins girt about with truth, our lights burning, &c.," and no matter if some green landsmen on board should say, your time is gone by, you had better go back, you had better throw your chronometer overboard, the land is yet a thousand miles or more distant, and besides, what is the use of making such a fuss about getting into port? you may fall overboard to-night, and be drowned, and then your voyage is up, that will be getting into port to you. I say, would any sailor, who really desired to get into port, give any heed to such lubberly advice as this? No, no. Such advice would only betray the ignorance and inexperience of the giver, and it would have no effect on those who felt an anxiety to get home. From those who are contented to remain out on the boisterous ocean of this world, who prefer the tumultuous tossings and heavings of all things here, to the peaceful rest which those look for, who are soon expecting to enter the heavenly port; such advice must be expected from them.—

But the faithful mariner, who is most anxious and prompt to do his duty while on board, still prefers the comforts of home, to the storms and dangers of the ocean. He will still be on the lookout, and often at the mast head, straining his eyes to catch the first glimpse of land, that he may give the joyful sound of "Land Ho!" and though his hopes may be deferred, he will be patient, remembering that his duty is, "if the vision tarry," to wait patiently for it. J. BUFFUM.

Boston, April 9th, 1844.

Extract of a Letter from Sister L. H. Everett.

I believe the labors of the people of God in this wicked world are soon to close. They are now doing their last work in proclaiming "Behold the Bridegroom cometh." The signs of the times all indicate that he is near, even at the door. Men's hearts are failing them for fear, and are looking after those things that are coming on the earth. All seem to be in expectation of some great revolution or change, and many have distressing fears respecting the future. But why cannot all "discern the signs of this time?" Why can they not just read our Savior's words, and believe them? Is it not because "their ears are dull of hearing, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and understand with their heart and be converted?"

My heart is pained for a stupid, unbelieving church, and a wicked world. "O that they were wise, that they would consider this, that they would think on their latter end." O that I could arouse one poor, careless soul, how would I beseech him to flee to Jesus, before the dreadful storm bursts upon his hapless head.

Sinners will awake ere long, but it will be too late. They will pray by and by, but it will be for "the rocks and mountains to fall on them and hide them from the wrath of God and the Lamb." O what a horrid prayer-meeting the wicked will then have. But their prayer cannot be answered; they cannot be hid from the wrath of God. They cannot be blotted out of existence at their request, but must "suffer the vengeance of eternal fire." How should all who believe that day near, labor for the salvation of souls. It is a blessed thought that "the long suffering of the Lord is salvation;" and it should reconcile us to wait with patience, while the vision taries, "for it will surely come, and will not tarry." It will come at the very best time. It will come when all things "are fulfilled which are spoken by the mouth of all the holy prophets." Amen.—Yours in the blessed hope.

LUCINDA H. EVERETT.

NORTH LEVERETT, April 12, 1844.

CLAREMONT, N. H. Bro. J. Billings writes:—"Our band is increasing in numbers and faith.—Eight were baptised last Sabbath, six new converts praise the Lord; more will soon follow."

HOLY SCRIPTURES.—We believe they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Peter i. 21,) spake as they were moved by the holy Ghost. We believe they are to be read, believed, and fulfilled, (he that fulfils them is Christ,) and they are profitable for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, (2 Timothy iii. 16, 17,) "and are able to make wise unto salvation, through faith which is in Christ Jesus." (Ibid 15.) We believe the Holy Scriptures are the words of God; for it is said in Exodus xx. 1, "God spake all these words, saying," &c., meaning the ten commandments given forth on Mount Sinai. And in Revelations xxii. 18, saith John, "I testify to every man that heareth the words of the prophecy of this book, if any man addeth unto them," "and if any man shall take away from the words of the book of this prophecy," not [the word,] &c. So in Luke i. 20, "Because thou believest not my words." And in John v. 47, and xv. 7, and xiv. 23, and xii. 47. So that we call the Holy Scriptures, as Christ, the apostles, and holy men of God called them, viz., the words of God.—

George Fox's Journal, vol. ii.

"HAVE YOU FAITH?"

I tell you that he will avenge them speedily! Nevertheless when the son of man cometh, shall he find *faith* on the earth. St. LUKE, Chap. 18. VERSE 8.

Second. With expression and life.

Loud.

1. Je - sus our Saviour says:— I will ap - pear! Have you faith? My trumpet is sounding ma - jes - tic and clear? Have you faith?

First.

2. Prophets have spoken, their words are ful - filled, Have you faith? My word is es - tablished, your anguish is stilled, Have you faith?

Bass.

3. Though I should tar - ry be not dis - mayed, Have you faith? The judgment is coming o'er all I've said, Have you faith?

Moderate. Loud. Louder.

The faithful a - lone I come to see, And they shall live and reign with me, On - ly have faith! on - ly have faith! on - ly have faith!

The plan of sal - vation the faith's eye will see, And live for - ever and reign with me, On - ly have faith! on - ly have faith! on - ly have faith!

The doubt to the bondage, the faith to the free, To live for - ever and reign with me, On - ly have faith! on - ly have faith! on - ly have faith!

The Times in which we live.

"We live in times when the Christian and the infidel, the Statesman and the Divine, seem to agree in the expectation that some great crisis is at hand. The public mind, both at home and abroad, is held in the calm of a feverish suspense. New and strange blasphemies are coming to the birth; the foundations of the State are loosing, and the Church of God is beset and assailed on every side. Amid these thick clouds, all eyes are fixed with an eager gaze on the dark and coming future. But who shall unravel its mysteries? Who can decipher its solemn roll of fate. Who can pierce with steady eye into the depth of past history, and read there, as in a mirror, the judgment or mercy in store for after generations? Who can expound the strange dream of this fleeting, shadowy world, or unlock to the faith of the Church the royal treasure-house of good things to come?"

"It is here that the wisdom of the world stands rebuked, and its idols are all mute and silent. The research of its historians here proves in vain; the policy of the statesmen is baffled and confounded. The future continues veiled from every worldly eye in deepest mystery; and every effort of human pride to decipher the solemn handwriting proves utterly in vain.

"Divine prophecy is the only light that can remove this impenetrable darkness. There God himself reveals to his own servants the great outlines of His providence, and enables them, by patient search, to trace through the past and the future the grandeur and the majesty of His high counsels of love. Here nature, providence, and grace are all combined for their comfort and instruction in the faith in glorious harmony. In two short books of Scripture, all nature is laid under contribution for rich and varied emblems, whereby to express the mighty course of God's providence through six thousand years, and the mysteries of redemption therein contained. There to the diligent search and patient study of the humble and devout Christian, it spreads before his eyes, in one vast expanse, a landscape of wondrous grandeur and surpassing beauty, and whose horizon is fringed with the bright and dawning glories of eternity. The providence of God in times past and present thus becomes one con-

tinual pledge of His mercies in time to come; and that whatever the trials of the Church may be now, and however mighty the enemies that surround her, the Captain of her salvation is leading her, by a pathway which he himself has appointed, to a sure and final victory, and the possession of her long-delayed inheritance.

"Those trials seem indeed fast approaching. Those enemies are now active, boastful, and strong. The vessel of the Church seems ready to be hurried by fresh waves into the deep. And what shall she do in this time of peril? Could our feeble voice reach her ears, the words of the Roman poet to his storm-tost country would be our language also. We should say to her, amidst these signs of tempest—'Fortiter occupa portum'—Let her beware of losing the firm anchor-hold of the word of prophecy. There let her secure a knowledge of her place in the safe harbor of Divine Providence. Let no novel theories of any of her children tempt her to weigh the anchors of her hope, and to commit herself without chart or compass to the tossing waves of time. Instead of casting aside the precious truths which Fathers and Reformers have committed to our keeping, through the unthinking haste that will not wait to free them from the incrustated error, let her rather abide by the old landmarks, while she goes on to perfection by a fuller understanding of the truth. Let the Church of God, and especially our own favored church, follow this course, and she will not fail to trace, in the word of prophecy, the unbroken line of God's judgments and mercies, through all the days of her widowhood, till her Lord shall return. While the children of this world walk on in darkness, and all the foundations of the earth are out of course, she will thus dwell in a Goshen of heavenly light and blessed liberty. The wiles both of her inward and outward enemies will thus be unmasked—their approaches laid bare—and their violence repelled. And even should the darkness and the storm thicken around her, she will still be able to lift up her head with joy and gladness, and will know the more assuredly that her redemption draweth nigh."—*Church of England Quarterly Review for April 1840.*

DEPLORABLE.—On Monday afternoon last, seven females and two males were baptized in

the Delaware, at English Ferry, Camden, N.J. They had embraced the Miller mania! Had they been vulgarly punished with a flouring, it would have been more in keeping with the name of their prophet.—*Daily Times.*

The Times is very charitable in wishing to punish the Millerites for their mode of baptism, while it excepts the Baptists, Methodists, Universalists, &c., whose mode of baptism is the same. The idea of punishing the Miller converts in order to destroy their forms and ceremonies, is no doubt in accordance with the Christian spirit, as the Times understands it, but we were in hopes that such kind of Christianity was about given up.—*Investigator.*

THE LAST SCRUTINY.—Let me suppose that this was the last hour of us all; that the heavens were opening over our heads; that time was past, and eternity begun; that Jesus Christ in all his glory, appeared on the tribunal, and that we were assembled here to receive our final decree of death or life eternal! Let me ask, impressed with terror as well as yourselves, and not separating my lot from yours, but putting myself in the same situation in which we must one day all appear before God, our Judge: let me ask, if Jesus Christ should now appear to make the terrible separation of the just from the unjust, do you think the greatest number would be saved? Do you think that the number of the elect would be equal to that of the sinners? Do you think, if all our works were examined with justice, would he find ten just persons in this great assembly? Monsters of ingratitude! would he find one?—

Massillon.

THE NATION'S DESTINY.—It has run fast in the race towards Ruin, so much faster than other nations commencing their course long before it, that it will reach the goal as soon as they. From so great a comparative height of light and liberty has it plunged, that its downward velocity is proportionally rapid. It will soon have ripened itself for Destruction, ready to its simultaneous sinking with the rest of the world's great Babylon, to complete and final ruin, "as a millstone cast into the depths of the sea," giving place to the New Jerusalem, "coming down from God out of heaven."

Letter from brother R. Garland.

BROTHER BLISS:—As whatever may have been written by the pious or learned in reference to the fulfilment of prophecy has become so interesting to me, and must be so to you, while giving expositions, I would cite you to a remark of Gibbon, written, A. D. 1782, or 3. "Perhaps the present generation may yet behold the accomplishment of the prediction, of a rare prediction of which the style is unambiguous, and the date unquestionable." Vol. 4, chap. lv. page 51. This no doubt you have noticed; but I would like to know whether you consider the existence ambiguous, or whether, as I do, that by the *rare* prediction, the prophecy in Rev. ix. 15, was unquestionably intended, and its accomplishment, the fall of the Ottoman power, which that generation have beheld.

I would also call your attention to an inquiry of a learned Jew, written to a friend nearly 800 years ago, in relation to their captivity. "I would fain learn from thee, out of the testimonies of the law and the prophets, and other scriptures, why the Jews are thus smitten in this captivity, wherein we are; which may be properly called the PERPETUAL ANGER OF GOD, because it hath no end. For it is now above 1000 years since we were carried captive by Titus; and yet our fathers, who worshipped idols, killed the prophets, and cast the law behind their backs, were only punished with a seventy years captivity, and then brought home again; but now there is no end of their calamities, nor do the prophets promise any." *S. Moraccamsu, in Bp. Patrick.* But it seems that modern expositors can find promises where this Jew could see none. Says T. Scott, "we are taught to expect that the very Jews now without prince or sceptre, will ere long be gathered to him (Christ) as his willing people." Yet not as a nation, according to our belief. But, "when the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations." G.

Barnstead, April 6th, 1844.

REMARKS.—We do not know to what prediction Gibbon had reference. Perhaps some of our readers may be in possession of the fact, and inform us. We think Gibbon, being an infidel, did not refer to the scriptures.

We think the Jew, could he have seen the truth of the Advent, would have seen why the captivity of his nation was so long continued.

Eds.

LETTER FROM BRO. S. S. SNOW.

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." 2 Peter ii. 12.

In these words the apostle Peter is describing the false teachers of the last days, as appears fully from the first verse of the chapter. For a specimen of their fulfilment take the following paragraph which I extract from the "N. E. Puritan," of March. 29. It is contained in an article headed, "Causes of opposition to the ministry," and the leading editorial.

"Accordingly, it is every way to be expected, that when a shrewd man forms a design of driving, under false pretences, a scheme for self-advancement—a scheme which he is conscious will injuriously affect the religion and morals of the community—he will pitch battle at once with the ministry. This has been a matter of fact and experience in former generations, and it is eminently so in our own times. To say nothing of the past, just notice two or three movements for the present. A few years ago, Millerism came up; and of the intentions of its leaders, we leave our readers to judge—simply stating a well-known fact, that some of them have enriched themselves by means of popular credulity; and the fact, that the scheme promised to a discern-

ing mind nought but evil to the public interests. But the currents of this fanaticism were not fairly in motion, before its prophets were pouring forth sheets of flaming denunciation against the ministers of Christ. It was the ministry that stood in their way—it was the ministry that was sending souls to hell by thousands—it was the ministry that was the great stumbling block in the way of realizing all the benevolent intentions of the Millerites."

The above is a fair sample of the arguments made use of by the opposers of the blessed Advent. Surely the seven thunders have uttered their voices! It is no wonder that brother John, when he heard their declaration in Patmos, was not permitted to write them. They are directly opposed to the truth of God; and, consequently, could not be incorporated in the Sacred Scriptures.

How many truths are contained in the foregoing extract? Let us see. In the first place, it is stated that designing men, when they would for selfish purposes impose on the community, have generally, if not always, commenced their iniquitous course by pitching battle with the ministry. If this were so, it would prove that these designing men were not so very "shrewd," after all. For it is an incontrovertible fact, that the clergy of the present day exert a great influence in the community. Hence, instead of opposing a popular ministry, a man who "forms a design of driving under false pretences a scheme for self-advancement," generally finds it necessary to court the favor of the clergy in some way; and after securing their influence in his favor, he goes forward with his nefarious plans, and the public is thus most completely gulled. "This has been a matter of fact and experience in former generations, and is eminently so in our own times." Witness the rise and progress of the wonderful "Science of Mesmerism." See it going forth like a frog in all its filthiness from the mouths of the false prophets of these last days, and performing its great wonders, to deceive if it were possible the elect. Do these jugglers and wizards oppose the ministry? No, no! They are too "shrewd" for that. They know better.

Another statement is that some of the leaders of "Millerism" have "enriched themselves by means of popular credulity." This is given as a "well-known fact! If indeed it be so, it is most certainly susceptible of proof. Then let it be proved. Assertions are not proof. I call upon Jona. E. Woodbridge, Dorus Clarke and Parsons Cooke, editors of the N. E. Puritan, to give the names of those "leaders," with the proof that they have "enriched themselves," or they shall stand before the world as the fabricators of a base and malicious falsehood.

Again, it is stated as a "fact, that the scheme itself promised to a discerning mind nought but evil to the public interests." If by public interests the writer means the selfish interests of those whose treasure is on earth, we agree. But if he mean the best—the highest—the eternal interest of God's children, we disagree. Let this be decided in the day that is just at the door, when the seventh trumpet will sound, and the mystery of God will be finished.

But the writer says, we denounce the "ministers of Christ." This is false. We denounce the ministers of Satan, who, for filthy lucre, are transformed as the ministers of Christ. And such God's word denounces in words of living fire. Oh! their end, their dreadful end!

SAMUEL S. SNOW.

A Just Rebuke.

We present the following from the Vermont Observer, not so much for the sake of giving the article from the paper called the *Christian Watchman*, as we do to show that occasionally a paper like the "Observer," is disposed to do us justice. The "Watchman" is the leading Baptist paper in N. Eng., and not only has gone into Neological ground, but also manifests a most unlovely and unchristian spirit; and the extract from it is only a specimen of what most of the religious papers are vending to their readers respecting the Advent.

MILLERISM ENDED.—The following is an extract of a letter dated, "Philadelphia, Feb. 4," signed, William Miller, and which was published in the "Midnight Cry," of Dec. 7, 1843:

"My principles, in brief, are that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all his saints, some time between March 21, 1843, and March 21, 1844.

I have never for the twenty-three years had any other time preached or published by me; I have never fixed on any month, day or hour between that time; I have never found any mistake in reckoning, summing up, or miscalculation. I have made no calculation for any other time."

Thus this miserable old man has lived long enough to see his ignorance, folly and presumption fairly and fully demonstrated by the march of time. Will he and his dupes now believe that they "know not the day nor the hour when the Son of Man cometh?" that "the day of the Lord so cometh as a thief in the night," that "of that day and of that hour knoweth no man?" And will they now heed his words and "be found watching?" *Christian Watchman.*

The foregoing we cut from the *Christian Watchman*, Boston. It is well known that we have never believed with bro. Miller, and have had no confidence in his mode of reckoning time. But we cannot consent to have such language as is used by the *Watchman* pass without entering our protest against treating the subject in this way. "This miserable man,"—"his ignorance, folly and presumption,"—"his dupes," &c. are expressions that we should not have expected from such a source as the *Watchman*. No possible good can come from them. Besides, we can see no great difference between the "ignorance, folly and presumption," of bro. Miller, and that of Gull, Scott, Doddridge, McKnight and others, who have written upon the prophecies, unless the "wisdom" of the latter is more conspicuous, in setting the time far enough off, so as not to have their "folly" manifest itself in their own day. We believe they all reckoned many of the numbers in Daniel and Revelation just as bro. Miller has. They marked the path—he followed it to its termination. They stated the question—he solved the problem: and the true result is, "Ye know not when the time is."

If the editor of the *Watchman* believes in reckoning "a day for a year," in Daniel's numbers, we consider him equally subject to the charge of "folly," with bro. Miller. If he does not so believe, there is so large and respectable a class of christians who do, that they are not to be scouted. Besides, if our brethren have erred, either in setting the time, or in the spirit they have manifested toward those who could not adopt their theory, (and we doubt not they have erred in both) it belongs to those who are "spiritual" to restore them in the "spirit of meekness." But we doubt whether the spirit of the article in question would do much to "restore" any of our brethren. How liable we are, while avoiding one error, to fall into another.

Correspondence.

FALLSINGTON, N. J. Bro. E. P. Worrall writes:—"The Advent brethren in this place, though few in number, are strong in the faith once delivered to the saints; and although the vision appears to tarry, they are determined to wait for it, believing that at the time appointed, it will speak and not lie."

NO TROY, Vt. Bro. J. H. Pratt writes:—"There are a few in this section who are looking for the Lord, expecting hourly the return of the Bridegroom. They are strong in the faith found in the Word of God. The labors of Bro. C. Green were blessed to the good of souls." The brethren there are now destitute of a lecturer, and wish for some one to go out and in before them, and break to them the bread of life. We do not now see what can be done for that place. The Lord may send some laborer there.

S. SCITUATE, R. I. Bro. G. A. Williams writes:—"We are still looking for the Lord, and intend to continue so doing, till the clouds of heaven reveal him."

LOW-HAMPTON, N. Y. Mr. Miller writes:—"I should be very much pained to learn that any one who had believed in the soul-stirring, and heart-searching doctrine of the Second Advent, had given up on account of the time having run out. God has promised, at the end of those days to perform the glorious things for which I now look. He has commanded us to watch, and now we can show our obedience; for the time has now come for us to watch. Therefore, I am determined for myself, at least, to watch until he comes, if I live."

MIDDLEBURY, Vt. Bro. H. Richardson writes:—"I have examined the subject of the Advent without any prejudice, or being influenced by any one, for I never heard a lecture delivered by any one since the subject has been agitated. The facts that have

been exhibited on the subject of Christ's Second Advent, in my mind, fully accords with the Word of God.

And from what has taken place in the rise and fall of kingdoms and empires; and the signs given by our Savior, and the inspired writers of the New Testament, which have to my mind, been nearly all fulfilled, we now stand near the closing period of time. May we not infer from the present condition of the world, and the great commotion that prevails among the nations, that some wonderful event is about to take place. The Bible is the grand chart to point out the way to happiness and heaven. It is a guide to the humble and devout follower of Christ, to light up his pathway through this world of sorrow, toil and pain, to the haven of eternal rest. Its blessed promises cheer our drooping souls, and point to joys above. I feel it all important to give heed to the admonitions of the Savior, to have my loins girt about with truth, my lamp trimmed and burning, that I may, at his appearing, be found of him in peace."

HANOVER, Mass. Br. Elam Burnham writes:—"I have held meetings in Randolph, Braintree, Weymouth, Abington and this place; and I find the brethren strong in the faith, and waiting patiently for the King from heaven. The meetings are generally well attended each evening by large numbers who are very still and hear with great attention." The Baptist church in that place have suspended one brother for his Advent views.

LIBERTY, Me. Bro. E. Start writes:—"There is a little band of Advent believers here, looking for the Lord. Our brethren have been voted out of the school house, and have concluded to put up an Advent House. We intend to have it finished in three weeks."

We shall be unable to comply with the request to visit there at present. Will some brother visit there?—Eds.

WARE, N.H. Bro. T. M. Preble writes:—"I am happy in the prospect of soon being an inhabitant of the New Earth: yes, daily am I looking for the Savior. To me this is a reality, as much so as faith can make it.

But believing it to be duty to occupy till the Master comes, I therefore think to start in a few days, for the State of New-York, to warn the people there, to prepare to meet their God, should time continue long enough for me so to do; but if not, I can say with all my heart, Amen, and Amen."

NORTH-SPRINGFIELD, Vt. Bro. I. W. Shipman writes:—"Our brethren are strong in the Lord, amid contending elements, and as unmoved as Mount Zion. Our meetings are full and flourishing, and our enemies raging. May God keep all his children united, faithful, and happy to the end."

UTICA, N. Y. Bro. C. Hersey writes:—"We arrived here on Saturday from Glenville, where we have been laboring a week. God smiled upon our labors: having been denied a meeting-house, a tavern keeper kindly fitted up an "upper room," and invited us to preach as long as we would. Elder Thompson, of Ballstown, was present, and at the close of our meeting administered the ordinance of baptism to two, and the Lord's Supper. The meetings were very interesting, and fully attended.—Tears trickling down their cheeks, bespoke the feelings of their hearts; and the confessions were "truly, there is something in the Bible that tells us Jesus is coming." We had also an interesting meeting at Scotia before we went to Glenville."

LOWER GRANVILLE, N. SCOTIA. Bro. E. Sproul writes:—"For some time past, the Advent brethren in this place, though few in number, have stood firm; believing that the cause we advocated was that of our divine Master's, we felt willing to leave the result with Him who never will disappoint those who put their trust in Him. And at the very time our enemies thought to triumph over us, the great head of the church, through the instrumentality of one of his faithful servants, is pouring out his spirit, so that the few are becoming many. Elder Hamilton, who was at Woodstock last winter, arrived here about three weeks ago, and was kindly received by the people in general, in the vicinity, which has resulted in the conversion of some 20 or 25. Though in a thinly inhabited country place, his congregation amounted to from 200 to 250 and at one time half the latter number came forward to the anxious seats (as he termed them) to be prayed for. Bro. Martin's labors last season in this place were not in vain. One case I will mention. An intelligent man of about the middle age of life,

about twelve years past, embraced the principles of Universalism, and being assisted by the pens of talented and artful men of that denomination, settled down in it, and followed a course too often pursued by men of those principles. Out of curiosity, he went to hear Mr. M. lecture and his clear illustrations of the different kingdoms, in agreement with history (of which the hearer was to some extent acquainted) and other forcible arguments, adduced from the Word of God, shook his system and made him to feel there was a hell for the final impenitent. He confessed that such was the force of truth that he thought he must throw away his Bible, or believe it. He is now happy, and can bless the Lord for the doctrine of the Second Advent. Elder H. I expect, will write more particular."

ROCHESTER, N. Y. Bro. J. Marsh writes:—"The brethren are firm in the faith. I have never been more confident that the Lord will soon appear."

DETROIT, Mich. Bro. L. Armstrong writes:—"Br. Fitch came here about a year since, and delivered a few lectures, and left a good impression upon many; but since then, we have had no lectures, except by one or two transient brethren, not calculated to draw out an audience. Why will not some of our brethren pay us a visit? I am confident they would gain a hearing and do good. Cannot Brn. Chittenden, Cook, Jacobs, Storrs, or some other good brother come this way?"

WESTBORO, Ms. Bro. W. Hatch writes:—"We have a good band of brothers who are waiting for the Lord."

We were unable to send him help as he requested the last Sabbath. Eds.

TO CORRESPONDENTS.—Bro. J. Randal's communication is received. We presume that it looks all very real to him that the first chapter of Genesis is a prediction; but we are fully satisfied that he is wrong respecting it. We have not time to give our reasons in full; but while we would like to gratify him by publishing his views, we could not in conscience thus do what we should consider to be violence to the word of God. We believe that the Scriptures explain its own figures; and when there is no such explanation, and no violence is done to common sense, we must understand the Bible in its plain, literal import. The spiritualizing the account of creation and the fall in Genesis, is one of the sins of the Neologists of Germany, whose errors we labor to oppose.

Lines by Wm. W. S. are deficient in poetic merit.

To D. B. G. We can see no additional reasons than those before considered for publishing the article on that subject.

BRO. WARFIELD. Your letter has been mislaid. Will you send us those extracts again?

POLYCARP'S DECISION.—When he appeared before the proconsul, the latter said to him—"Swear, curse Christ, and I will set you free!" The old man answered—"Eighty and six years have I served Him, and I have received only good at His hands! Can I, then, curse Him, my King, and my Savior?"—When the proconsul continued to press him, Polycarp said—"Well, then, if you desire to know who I am, I tell thee freely, *I am a Christian!*"—If you desire to know what Christianity is, appoint an hour and hear me." The proconsul, who here showed that he did not act from any religious bigotry, and would gladly have saved the old man, if he could silence the people, said to Polycarp—"Only persuade the people." He replied—"To you I feel myself bound to render an account, for our religion teaches us to treat the powers ordained by God with becoming reverence, as far as is consistent with our salvation. But as for those without, I consider them as undeserving of any defence from me." And justly too! for what would it have been but throwing pearls before swine, to attempt to speak of the Gospel to a wild, tumultuous, and fanatical mob? After the governor had in vain threatened him with wild beasts and the funeral pile, he made the herald publicly announce in their circus, that Polycarp had confessed himself a Christian. These

words contained the sentence of death against him. The people instantly cried out—"This is the teacher of Atheism, the father of the Christians, the enemy of our gods, who has taught so many not to pray to the gods, and not to sacrifice!" As soon as the proconsul had complied with the demand of the populace, that Polycarp should perish on the funeral pile, Jew and Gentile hastened with the utmost eagerness to collect wood from the market places and the baths. When they wished to fasten him with nails to the pile, the old man said—"Leave me thus, I pray, unfastened.—He, who has enabled me to abide the fire, will give me strength also to remain firm on the stake." Before the fire was lighted he prayed thus—"O Lord! Almighty God! the Father of thy beloved Son, Jesus Christ; through whom we have received a knowledge of Thee! God of the Angels and of the whole creation; of the whole human race, and of the saints who live before thy presence! I thank Thee that Thou hast thought me worthy, this day, and this hour, to share the cup of thy Christ among the number of thy witnesses."—*Neander.*

Letters received to April 27, 1844.

A Ackley by pm \$1; W B Start by pm \$2; pm Norway, Me; A B Nuckols 10cts; Ellen Tanner; R Hutchinson; R E Ladd and others; H Richardson; J H Sutliff by pm \$1; L P Park; L P Barnum by pm \$2; Sally Farian; R Cutter; J R Dunbar by pm \$1; H Cook by pm \$1; Wm Trowbridge; C Stow; Maria Leighton by pm \$1; B Cooper by pm \$1; E Hurd by pm \$1; H F J Scrabner; J Chillis; Wm Miller; A Lyford by pm 50cts; E C Clemens 2 fo.; S Howe \$1; J Litch; W Hatch \$1; P Wilcox and M O Pray by pm \$1 each; Wm Watson by pm \$1; Samuel Turner by pm \$1; pm Walpole Vt; pm Troy NY; J Pearson \$15; J J Porter; J B Veitch; G S Stacy \$5; J Burley \$2; A Tilton \$1; pm Southbridge Ms; E W God by pm \$1; Rev P T Hervey by pm \$1; Z D Smith \$1; pm N. Haven Vt; D Tuxbury; L C Collins; W P Stratton; Eld Batchelder \$1; W P Stratton; pm Spencer Ms; T L Tullock; S Pottle; M M George \$5; A Anthony by pm 50c; pm Wales Me; E Bartlett by pm \$1; Jesse Wood by pm \$2; B Allard by pm \$1; Mary S Withington \$1; Mrs Shuts by pm \$1.

Packages Sent.

F B Evans Manchester N H; Z Baker 17 Cheapside N. Bedford; J V Himes 9 Spruce St N York; J Litch Philadelphia; R Cutter Newburyport Ms; E C Galusha Rochester N Y, 17 Arcade; M M George Lowell Ms.

NOTICE. Some 25 or 30 of our papers, No. 12, April 17, were accidentally mailed last week, instead of the Herald of that week. If any one who has received those papers will please inform us by their post master, we will forward the right number at once. It is not probable that the accident will occur again; we much regret that it occurred at all. OFFICE AGENT.

CAMPMEETING.

If the Lord will, there will be a campmeeting held in N. Wilbraham, one mile north of the W Rail Road, on the land of Charles T. Potter, to commence on Wednesday, May 22, and continue over the Sabbath. The cars will stop at a place called Sodom, 12 miles east of Springfield, and conveyance can be had from thence to the ground at 6 1-4 cts each, where all who may wish to attend will find good accommodations and board on the ground at reasonable terms. Brother S. Hawley, jr. and other able preachers of the gospel of the Everlasting Kingdom, are expected to be present. Brethren Miller and Storrs are requested to attend, if convenient. We hope there will be a general rallying of the friends of Christ, with their tents, to this feast of tabernacles, and show to the world that while waiting for the vision we are not asleep, or become infidels, as was prophesied of us, but mean to labor for the salvation of souls until the Lord comes. R. E. Ladd, E. M. Smith, O. Powell, H. Manger, W. Ordway.

New Works.

BUSH'S LETTER, with Miller's Reply, is now published, and for sale, as well as here, at the New York and Philadelphia offices. Price 6 1-4 cts. Mr. Miller's answer is to the point. Our friends will not fail of perusing it.

THE ADVENT SHIELD. This is an important work, adapted to this crisis, containing elaborate articles from Prof. Whiting, and others, on appropriate topics; to be published soon.

THE ADVENT MESSAGE TO THE DAUGHTERS OF ZION. This work is designed to meet the wants of a large class of inquirers in the churches. It comprises a variety of appropriate articles from the pens of sisters Minor, of Philadelphia, and Clemens, of Rochester.

